

THE
PRACTICE
OF
PIETY,

Directing a Christian how to walk
that he may please GOD.

Amplified by the Author.

Now the first time printed in so large a
Character.

Piety hath the promise, 1 Tim. 4. 8.

L O N D O N, ^{cl}
Printed for Edward Brewster, at the Crane ^e
in S. Paul's Church-yard.
M DC LXXXV.

PRACTICE

OF THE

CHURCH OF ENGLAND

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TO THE
High and Mighty PRINCE
CHARLES,
PRINCE of
WALES.

CHRIST JESUS, *the*
(a) PRINCE of Prin- (a) 1 Tim. 6.
ces, *bles*s your Highness, 15.
with length of days, and Rev. 12. 13.
an increase of all Graces ; which may
make you truly prosperous in this life,
and eternally happy in that which
is to come.

Jonathan shot (b) three Arrows, (b) 1 Sam. 20.
to drive David further off from Saul's 20.
fury: And this is the third Epistle
which I have written, to draw your

The Epistle

(c) 2 Chron.
34. 2

(d) Qui monet
ut facias, quod
jam facis, ipse
monendo
Laudat, &
hortatu com-
probat acta
suo.
2 Cor. 8. 7.

Math. 13. 1.

Highness nearer to Gods favour, by directing your heart to begin (like *Joseph*) in your (c) youth to seek after the God of David, (and of Jacob) your Father. Not but that I know, that your Highness doth this without mine admonition; but because I (d) would with the Apostle have you to abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods Service and true Religion. Never was there more need of plain and unfeigned Admonition: for the Comick, in that saying, seems but to have prophesied of our times, *Obsequium amicos, veritas odium parit.* And no marvel: seeing that we are fallen into the dregs of Time, which being the last, must needs be the worst days. And how can there be worse, seeing Vanity knows not how to be vainer, nor wickedness how to be more wicked? And whereas heretofore those have been counted most holy, who have shewed themselves most zealous in their Religion; they are

now

Dedicatory.

now reputed most discreet, who can make the least profession of their Faith. 2 Tim. 2. 4. And that these are the last days, appears evidently; because the Security of mens eternal state hath so overwhelmed (as Christ foretold it should) all sorts: that most who now live, are become lovers of pleasures, more than lovers of God: And of those who pretend to love G O D, O G O D! what sanctified heart can but bleed, to behold how seldom they come to prayers? How irreverently they hear Gods Word? What strangers they are at the Lords Table? What assiduous Spectators they are at Stage-plays? Where (being Christians) they can sport themselves to hear the Vassals of the (e) Devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their

(e) Exemplum accidit, mulieris, Domino teste, quæ Theatrum adiit, & inde cum

Dæmonio rediit. Itaque in exorcismo cum oheraretur immundus spiritus quoddam ausus est fidelem aggredi: constanter & iustissime quidem (inquit) feci: In meo eam inveni. Tertul. de spect. lib. cap. 25. Therefore Tertul. in cap. 6. calls the Stage, Diaboli Ecclesiam, & Cathedralam pestilentiarum.

Stages,

(f) Jam. 5. 19.
Rev. 11. 20.

Stages, as familiarly as they use their Tabaco-pipes in their Bibbing-houses. So that he who would now a-days seek in most Christians for the power, shall scarce almost find the very shew of godliness. Never was there more sinning, never less remorse for sin. Never was the Judge (f) nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest Wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end to deceive themselves.

And if sometimes some good Book haps into their hands, or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternal life

if

Dedicatory.

if this were ended : And how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the ear, that though it be fit to think of these things, yet, It is not yet time ; And that he is yet young enough (though he cannot but know, that many millions as young as himself are already in Hell, for want of timely repentance.) Presumption warranteth him in the other ear ; that he may have time hereafter, at his leisure, to repent : and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatness : And hereupon (like Solomon's sluggard) he yields himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sin ; till at last, Despair (Security's ugly Hand-maid) comes in unlooked for,

PROV. 6.10.

The Epistle

for, and shews him his Hour-glass; dolefully telling him, that his time is past: and that nothing now remains but to die, and be damned. Let not this seem strange to any, for too many have found it too true; and more, without more grace, are like to be thus soothed to their end; and in the end, snared to their endless perdition.

Jude 3.

In my desire therefore of the common salvation; but especially of your Highness's everlasting welfare, I have endeavoured to extract (out of the Chaos of endless controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor labours (in a short while) come now forth again, under the gracious protection of your Highness's favour; and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour: how much more honourable is it, in so impious an age,
to

Dedicatory.

to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queen Elizabeth, Prince Henry and other religious Princes to be so honoured; that their names (since their deaths) smell in the Church of GOD like a precious Oyntment, and their remembrances, sweet as Honey in all mouths, and as Musick at a Banquet of Wine: when as the lips of others, who have been godless and irreligious Princes, do rot and stink in the memory of God's people. And what honour is it for great men to have great Titles on earth; when God counts their names unworthy to be (g) written in his Book of life in Heaven?

Eccles. 7.1.
Ecclus. 4.21.

(g) Luk. 10.20
Rev. 17.8.

It is Piety that embalmes a Prince his good Name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined

Exod. 34. 29.
30.

2 Cor. 3. 18.

(b) Mat. 26. 13

ned in the eyes of the people ; so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, (especially to Princes :) What argument is more fit, both for Princes, and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption ; that he may enjoy Christ, the Author of his salvation : to renounce these false and momentany pleasures of the world ; that he may attain to the true and eternal joys of Heaven : and to make them truly honourable before God in Piety, who are now only honourable before men in vanity ? What charges soever we spend in earthly vanities ; for the most part they either die before us, or we shortly die after them : But what we spend, like (b) Mary, in the Practice of Piety, shall
re-

Dedicatory.

remain our true memorial for ever.

For, (i) Piety hath the Promise of (i) 1 Tim. 4. 8. this life, and of that which shall never end. But

(k) without Piety there is no internal comfort to be found in Conscience, nor external

peace to be looked for in the World, nor any eternal happiness to be hoped for in Heaven. How can Piety but

promise to her self a zealous Patron of your Highness; being the sole Son and Heir of so gracious and great a Monarch: who is not only the Defender of the Faith by Title, but also a Defender of the Faith in truth, as the Christian World hath taken notice by his learned confuting of Bellarmine's over-spreading Heresies, and his suppressing in the blade, of Vorstius's Athean blasphemies? And how easie is it for your Highness to equal (if not exceed) all that were before you, in Grace and greatness; if you do but set your heart

(k) Principibus ad salutem solatis vera est pietas, absque illa verò nihil est vel exercitus vel imperatoris fortitudo, vel apparatus reliquus. Zozom. Eccles. Hist. lib. 9. c. 1.

(l) The Honourable Sir Robert Cary Knight, and the religious Lady Cary his Wife.
Mr. Thomas Murray.
Sir James Fulerton.
(m) 2 Chron. 24. 16.
The gracious Archbishop of Cant. G. A.

to seek, and to serve God, considering how religiously your Highness hath been educated by godly and vertuous (l) Governours and Tutors: as also that you live in such a time, wherein Gods providence, and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable Jehojada, (m) that doth good in our Israel both towards God and towards his House: of whom your Highness at all times, in all doubts, may learn the sincerity of Religion, for the Salvation of your inward Soul; and the wisest counsel for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highness hears your religious Father James, speaking unto you, as sometimes holy David spake to his Son Solomon: And thou Charles my Son, know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord

1 Chron. 28.9.

Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee: but if thou forsake him, he will cast thee off for ever.

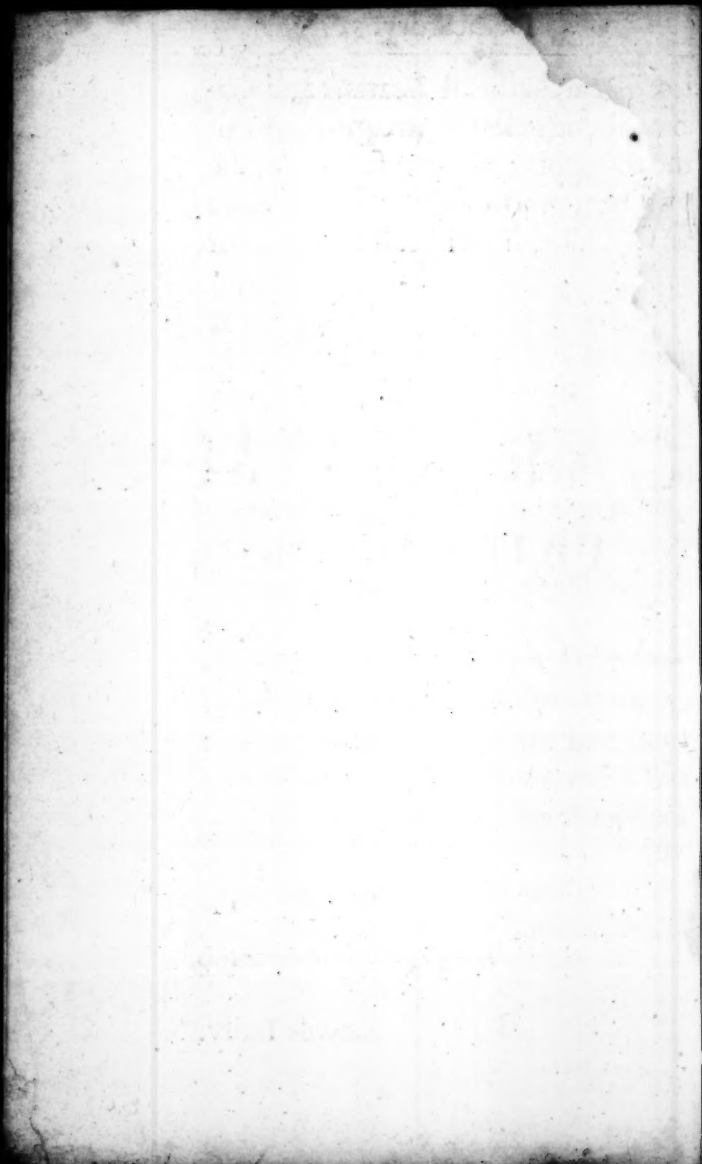
To help you the better to seek and serve this God Almighty, who must be your chief Protectour in life, and only comfort in death: I here once again, on my bended knees, offer my old mite new stamp'd, into your Highness's hands: daily for your Highness offering up unto the most High, my humblest prayers; that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease: In all other matters I will ever rest

Your Highness humble Servant,

during life to be commended.

B

Lewes Baily.



C

T

THE

AD

CAROLUM
PRINCIPEM.

Tolle malos, extolle Pios, cognosce Teipsum:

Sacra tene, Paci consule, disce pati.

B 2

TO

T O T H E
Devout Reader.

I Had not purposed to enlarge the last Edition, save that the importunity of many devoutly disposed, prevailed with me, to add some points, and to amplify others. To satisfy whose Godly requests, I have done my best endeavour, and withal finished all that I intend in this argument. If thou shalt hereby reap any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own.

Farewel in the Lord Jesus.

T H E

The Chief

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THE
PRACTICE
OF
PIETY,

Directing a Christian how to walk
that he may please GOD.

WHO ever thou art that
lookest into this *Book*,
never undertake to read
it; unless thou first re-
solvest to become from
thine heart, an unfeigned *Practitioner* of
Piety. Yet read it, and that speedily, lest
before thou hast read it over, God (by
some unexpected death) cut thee off, for
thine inveterate *Impiety*.

The

The Practice of Piety consists

1. In knowing

1. The essence of God, and that, in respect of

1. The divers manner of being therein, which are three Persons :

1. Father.
2. Son.
3. Holy Ghost.

Nominal : or

2. The Attributes thereof, which are either,

Real,

1. Absolute,

1. Simple-ness.
2. Infinite-ness.

2. Relative,

1. Life.
2. Understanding.
3. Will.
4. Power.
5. Majesty.

2. Thy own self, in respect of thy state of

1. Corruption.
2. Renovation.

2. In glorifying God aright,

1. By thy life, in dedicating thy self devoutly to serve him,

Ordinarily,

1. Privately in thine own person.

2. Publickly,

1. With thy Family every day.
2. With the Church on the Sabbath day.

Extraordinarily, by

1. Fasting.
2. Feasting.

2. By thy death, in dying

1. In the Lord.
2. For the Lord.

Unless

Unless that a man doth truly *know* God,
 he neither can nor will *worship* him a-
 right: for how can a
 man * *love* him, whom
 he *knoweth not*? and
 who will *worship* him,
 whose *help* a man thinks
 he needeth not? and
 how shall a man seek *remedy* by *Grace*,
 who never understood his misery by *Nature*?
 Therefore (saith the † *Apostle*) *He* † Heb. 11.6:
that cometh to God, must believe that God is,
and that he is a rewarder of them that seek
him.

* Tum Deum amare libet, cum
 persuasum habemus ipsum esse opti-
 mum maximum, ubique presentem,
 omnia in nobis efficientem, cum in
 quo vivimus, movemur, sumus. Ba-
 cer. In Psal. 115.

† Heb. 11.6:

And forasmuch as there can be no true
Piety, without the knowledge of God;
 nor any good *practice*, without the know-
 ledge of a mans *own self*: we will there-
 fore lay down the knowledge of God's
 Majesty, and Man's Misery, as the first
 and chiefest grounds of the *Practice of*
Piety.

Danda in pri-
 mis opera est,
 ut Deum no-
 rimus, quot-
 quot felices
 esse volumus.
 Quid nescis si
 teipsum ne-
 scis?

A PLAIN DESCRIPTION OF THE

Essence and Attributes of God, out of the Holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.

(a) Ps. 143. 3.

(b) 1 Tim. 6. 16.

Although no Creature can define what God is, because he is, (a) *incomprehensible*, and (b) *dwelling in inaccessible Light*: yet it hath pleased his *Majesty* to reveal himself in his *Word* unto us, so far as our weak *capacity* can best conceive him. Thus,

(c) Deut. 1. 4.
& 4. 35. & 32.
39. & 6. 4.
Isa. 45. 5, 6,
7, 8.

1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5. (d) John 4. 24. 2 Cor. 3. 17.
(e) 1 Kings 8. 17. Psal. 147. 5. (f) Deut. 32. 4. (g) Exod. 3. 14.
(b) 1 Cor. 8. 6. Acts 17. 25. Rom. 11. 36.

In the *Divine Essence* we are to consider two things: First, The *Diverse* manner of being therein: Secondly, The *Attributes* thereof.

The *diverse manner* of being therein, are called (i) *Persons*. A

A Person is a (k) distinct subsistence of the (l) whole Godhead.

There are (m) three Divine Persons, the Father, the Son, and the Holy Ghost: These three Persons are not three several substances, but three distinct subsistences; or three divers manner of Beings, of (n) one and the same substance, and Divine Essence. So that a Person in the Godhead is an Individual Understanding, and Incommunicable subsistence, living of it self, and not sustained by another.

2 Cor. 13. 13. (n) Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de trin. c. ult.

In the Unity of the Godhead, there is a (o) plurality which is not accidental, (for God is a most pure Act, and admits no accidents); nor essential, (for God is one Essence only;) but (p) personal.

personaliter, five personaliter.

The Persons in this one Essence are but three. In this (q) Mystery there is alius & alius, another and another; but not aliud & aliud, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished; but the three Persons in the Divine Essence are distinguished amongst themselves three manner of ways.

1. By their Names.
2. By their Order.
3. By their Actions.

C

1. By

(k) John 1. 1. & 5. 31, 37. & 14. 16.
(l) Col. 2. 9.
John 14. 9.
(m) Gen. 1. 26. 3. 22. & 11. 7.
Exod. 20. 2.
Hos. 1. 4. 7.
Isa. 63. 9, 10.
Zach. 3. 2.
Hag. 2. 6.
1 John 5. 7.
Mat. 3. 16. 17. & 28. 19.
John 14. 26.
(n) Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de trin. c. ult.
(o) Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8.
(p) Personae Divinae in deo distinguuntur.
(q) Deus est, indivise unus in Trinitate, & inconfuse trius in unitate. Justa.

1. By their Names, thus.

(r) Mat. 11. 27.
Mat. 3. 17.

(s) 1st. 63, 16.
Eph. 3. 14, 15.

(t) Pro. 30. 4.

(u) Phil. 2. 7.

(w) Heb. 1. 3.
Phil. 2. 6.

(x) Basil. sup.

3. Johan. Sicut

mens cogitan-

do in scriptam

reflexitur, &

λεγει inter-

num gignit:

ita mens illa

æterna quæ

est Deus pa-

ter, in scrip-

tam intelli-

gendo reflexa

λεγει & inter-

num modo

inextingibili ge-

nit. Et sicut

exterior, &

γ. & λεγει

interioris ef-

fectus quasi

est: ita æter-

nus ille λεγει

ὁπποσινδε æterni patris imago est, & Majestatis character.

Heb. 1. 3. (y) John 1. 18. Iren. 1. 4. c. 24. * Acts 10. 43. Heb. 1. 1. Luke 24.

27. John 5. 45. Acts 3. 22, 23, 24.

THE first *Person* is named the *Father*: First in respect of his (r) *natural Son Christ*: Secondly, in respect of the *Elect*, his (s) *adopted Sons*; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the (t) *Son*, because he is (u) begotten of his (w) *Father's substance*, or *nature*; and he is called the *Word*; First, because the (x) conception of a *word* in man's mind, is the nearest thing that in some sort can shadow unto us the manner how he is *eternally begotten* of his *Father's substance*; and in this respect he is also called, the *Wisdom of his Father*, Prov. 8. 12. Secondly, because that by (y) *him* the *Father* hath from the beginning declared *his will for our Salvation*; hence he is called λεγει & quasi λεγων, the *person speaking* with or by the *Father*. Thirdly, because he is the *chief Argument* of all the *Word of God*; or that *WORD* whereof *GOD* spake when he promised the blessed seed to the *Fathers* under the *Old Testament*.

The third Person is named the *Holy Ghost*; First, Because he is (2) *spiritual* without a body. Secondly, Because he is *spired*, and as it were breathed from both the (a) *Father*, and the *Son*, that is, proceedeth from them both. And he is called *Holy*, both because he is (b) *holy* in his own Nature, and also the immediate (c) *sanctifier* of all God's elect people.

† 1sa. 63. 10.
2 Cor. 13. 14.
{2} 1 John 4.
13. 2 Cor. 3.
17.
(a) John 20.
21, 22, Gal. 4.
6.
(b) 1 pet. 1.
15, 16.
(c) 2 Cor. 3.
18.
1 Thef. 5. 23.
1 pet. 1. 2.

2. By their Order, thus.

THE *Persons* of the Godhead are either the *Father*, or those which are (d) of the *Father*.

est, origo personarum locum habet in filio, & Spiritu sancto; prior filio, non tempore, sed ordine. Alsted.

(d) Origo essentia in divinis nulla

pater enim est

The *Father* is the (e) first Person in the glorious *Trinity*, * having neither his *Being* nor *Beginning* of any other but of himself; begetting his *Son*, and together with his *Son* sending forth the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of their *personal existence*, have the whole *Divine Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

(e) Mat. 28.
19. 1 John 5.
7.

* Ideo dicitur pater
divinus &
divinus.

The *Son* is the second Person of the glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature*;

(f) Filius Dei
 ο υιος Θεου,
 quoad essen-
 tiam absolu-
 tam, est qui-
 dem à seipso
 & αὐτῷ ὄντι,
 sed ratione
 ὑποκειμένου
 ἑαυτοῦ, sive esse
 personalis per
 aeternam ge-
 nerationem à
 patre existit:
 Ideoque non
 est αὐτοῦ ὄντος,
 Joh. 6. 28. 29.

Joh. 5. 19. Mic. 5. 1. John 1. 1. (g) psal. 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam à seipso, & habere essentiam divinam à seipso existentem: remota enim relatione ad patrem sola restat Essentia quæ est à seipsa; hinc filius dicitur principatus non essentiatu. Th. Sum. pag. q. 33.

(h) John 15.
 26. John 16.
 13. Therefore
 Rom. 8. 9. the
 Holy Ghost is
 called the
 Spirit of
 Christ.

* Spiritus S. à
 patre, & à Fi-
 lio procedit,
 tanquam ab
 uno & eodem
 principio, in
 duabus tan-
 tum personis
 subsistente,
 non autem
 tanquam à
 duobus ac di-
 versis princi-
 piis.

having his (f) Being of the *Father alone*, and the whole Being of his *Father* by an eternal and incomprehensible generation; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of himself; but in respect of his *Person*, he is, by an *eternal generation*, of his *Father*. For the *Essence* doth not beget an *Essence*, but the (g) *Person* of the *Father* begetteth the *Person* of the *Son*, and so he is *God of God*, and hath from his *Father* the beginning of his *Per-son* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third *Person* of the blessed *Trinity*, proceeding (h) and sent forth equally from * both the *Father* and the *Son*, by an eternal and incomprehensible *spiration*. For as the *Son* receiveth the whole Divine *Essence* by *generation*: so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appears, in that the *Father* begetting must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost* proceeding from both.

This *Order* serves to set forth unto us two things; First, the manner how the *Trinity* worketh in their *external actions*; as, that the *Father* worketh of himself, by the *Son* and

and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, To distinguish the first and immediate beginning, from which those external and common Actions do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity*; the beginning of all external Working, the \dagger *Name* of *God* in relation, and the *Title* of *Creator* in the *Creed* are given in a special manner to the *Father*; our *Redemption* to the *Son*, and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* Agents of those actions. And this also is the cause why the *Son*, as he is *Mediator*, referreth all things to the (i) *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are (k) reconciled to the *Father*.

This Divine Order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority*, among the three *Persons*; but for *nature* they are co essential, for *divinity* co-equal, for *time* co-eternal.

The whole Divine Essence is in every one of the three *Persons*; but it was incarnated (l) only in the *second* Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three reasons.

δαμναρβζιαν competit. Damal. 1. de Orth. fid. c. 12. Implevit carnem Christi Pater & Spiritus S. sed maiestate non susceptione. Aug. Sermon. 2. de Temp. John 3. 16. Rom. 8. 12. & 5. 8, 10. Hoc mirum scdus semper mens cogitat, uno Hoc tu ne dubita scdere paria salus. Melan.

† Hinc Dei nomen saepe in scripturis Patri

κ.τ. ε.ζ.χ.α.ν. tribuitur.

John 14. 1.

Rom. 8. 2.

1 Cor. 8. 6.

1 Cor. 15. 24.

(i) Matt. 11.

25, 26, 27.

John 5. 19.

20, 21. 22.

23. John 17.

41. 42.

John 12. 49.

(k) 2 Cor. 5.

18, &c.

(l) Incarnatio verbi proprie non Patri.

nec Spiritui sancto nisi &c. in sonis &c.

First, That God the *Father* might the rather set forth the greatness of his love to *Mankind*, in giving his *first and only begotten Son* to be incarnated, and to suffer death for *Man's Salvation*.

Secondly,* That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of Man : lest the *name of Son* should pass unto another, who by his *eternal Nativity* was not the *Son*.

* Ut qui erat in Divinitate Dei Filius, fieret in humanitate hominis Filius, nomen si in ad alterum transiret, qui non esset æterna nativitate Filius. Aug.

† Congruerat filium assumere humanam naturam, ut hæc persona quæ est substantialis imago æterni Patris restitueret imaginem Dei in nobis correptam. Athan.

Thirdly, Because it was † meetest that that *Person*, who is the *substantial Image* of his eternal Father, should restore in us the *spiritual Image* of God, which we had lost.

In the *Incarnation* the *Godhead* was not turned into the *Manhood*, nor the *Manhood* into the *Godhead* ; but the *Godhead* as it is the *second Person*, or *Word*, assumed unto it the *Manhood*, that is, the whole *nature of Man*, body and soul ; and all the natural properties and (m) infirmities thereof, *sin* excepted.

The *second Person* took not upon him the * *Person* of man, but the *Nature* of man. So that the † humane nature hath no personal

(m) Heb. 3. 17. 18. Heb. 4. 15. Infirmities interz privationis non pravæ dispositionis.

* Humana natura est distinctum Individuum à natura divina, etsi non sit distincta persona. Keck. Syst. Theol. II. 3. p. 119. † Uniri Hypostatice Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à Verbo æterna ad ipsam Verbi subsistentiam. Bellar. de Incarnat. lib. 3. cap. 8.

† Uniri Hypostatice Deum & hominem, nihil est aliud quam naturam humanam non habere propriam existentiam, sed assumptam esse à Verbo æterna ad ipsam Verbi subsistentiam. Bellar. de Incarnat. lib. 3. cap. 8.

Subsistence

subistence of its own (for then there should be *two* persons in Christ) but it subsisteth in the *Word*, the second Person. For, as the soul and body make but one person of man, so the Godhead and Manhood make but one Person of Christ.

The two natures of the Godhead and Mandhood are so really united by a *personal union*, that as they can never be separated afunder, so are they never (*n*) *confounded*; but remain still distinguished by their several and essential *properties* which they had before they were united. As for example, the *infiniteness* of the *Divine*, is not communicated to the *Humane* nature, nor the finiteness of the *Humane*, to the *Divine* nature.

(n) Salvis & distinctis remanentibus proprietatibus nature tant assumentis, quam assumptæ.

Yet by reason of this *personal union* there is such a *communion* of the *properties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God *purchased* * *the Church* with his own blood; And † that he will judge the *World* by that *Man* whom he hath appointed. Hence also it is, that though the humanity of Christ be a created, and therefore a *finite* and *limited* nature, and cannot be every where present by actual position, or local extension, according to his (*o*) *natural Being*; yet because it hath communicated unto it the *personal subsistence* of the *Son of God*, which is *Infinite*, and without *limitation*, and

* Acts 20. 28.

† Acts 7. 31.

Dr. Field of the Church, Book 3. c. 33.
(o) Secundum esse naturale, Christus non est ubique.

(p) *Secundum
esse persona-
le Christus
est ubique.*

is so united with God, that it is nowhere severed from God; the Body of Christ, in respect of his (p) *personal Being*, may rightly be said to be every where.

3. *The actions by which the three Persons be distinguished.*

*In operibus
ad extra tres
personæ ope-
rantur simul,
servato ordine
personarum
in operando.*

THE *Actions* are of two sorts; either External, respecting the Creatures; and those are after a sort common to every one of the three Persons: or internal, respecting the Persons only amongst themselves, and are altogether *Incommunicable*.

The External and *communicable Actions* of the three Persons, are these.

The *Creation* of the World, peculiarly belonging to God the *Father*: The redemption of the Church to God the *Son*; and the *Sanctification* of the *Elect* to God the Holy Ghost. But because the (q) *Father* created, and still governeth the World *by the Son in the Holy Ghost*; therefore these external actions are indifferently, in (r) *Scripture*, oftentimes ascribed to each of the three *Persons*, and therefore called *communicable and divided Actions*.

(q) Rom. 11.
36.

(r) As Redem-
ption, Acts 20.
28. and San-
ctification,
1 Pet. 1. 2.
to the Father;
Creation,

1 John 3. and Sanctification, 1 Cor. 1. 2. to the Son; Creation, Psal. 33. 6. and Redemption, Eph. 4. 30. to the Holy Ghost; jointly all to each, 1 Cor. 6. 11. *Opera Trinitatis ad extra indivisa, ad inus divisa.*

The *Internal* and *incommunicable Actions*, or *Properties* of the three *Persons* are these:

1. To *beget*; and that belongeth only to the Father, who is neither made, created, nor begotten of any.

2. To be *begotten*; and that belongeth only to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To *proceed* from both; and that belongeth only to the Holy Ghost, who is of the Father and the Son; neither made, nor created, nor begotten, but proceeding.

So that when we say, that the *Divine Essence* is in the *Father* unbegotten, in the *Son* begotten, and in the *Holy Ghost* proceeding; we make not three *Essences*, but only shew the *divers* manners of *subsisting*; by which the *same* most simple, *eternal* and *unbegotten Essence* *subsisteth* in each *Person*: Namely, that it is not in the *Father* by *generation*, that it is in the *Son* communicated from the *Father* by *generation*: And in the *Holy Ghost* communicated from both the *Father* and the *Son* by *proceeding*.

Personæ nomen, non est aliquid ab essentia abstractum, ac separatum:

Fauius Theol. disp. 2. Persona est ipsa essentia Divina, contracta ad certum & peculiarem subsistendi modum. Zanchius. Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. Alsted.

These are *incommunicable Actions*, and do make not an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three *Persons*. So that he who is the *Father* in the

(/) Quum u-
num cogite,
trium incom-
prehensibili
luce involvor.
Nazian.

(1) Quamvis
persona cum
Essentia non
sit omnino i-
dem, non ta-
men ab ea est
omnino aliud.
Differt enim
non numero,
quia in sic Di-
vinis foret
quaterni-
tas; non re,
quia essentia
de personis

prædicatur sed formaliter. τῷ λόγῳ, sive ratione ratiocinante: Essentia
Divina non differt à personis, ut res à rebus, sed ut res à suis modis; nam in
Deo non est res & res, sed res & modus rei.

the *Trinity*, is not the *Son*: He who is the
Son in the *Trinity*, is not the *Father*: He
who is the *Holy Ghost* in the *Trinity*, is nei-
ther the *Son* nor the *Father*, but the *Spirit*,
proceeding from both; though there is but
one and the same *Essence* common to (S)
all three. As therefore we believe, that the
Father is *God*, the *Son* is *God*, and the *Holy*
Ghost is *God*: So we likewise believe that
God is the *Father*, *God* is the *Son*, and *God* is
the *Holy Ghost*. But by reason of this real
distinction, the person of the one is not, nor
ever can be the person of the other. The
three Persons therefore of the Godhead, do
not differ from the *Essence* but (1) formally:
But they differ really one from another, and
so are distinguished by their *hypostatical* pro-
perties. As the *Father* is *God*, begetting *God*
the *Son*: The *Son* is *God*, begotten of *God*
the *Father*: And the *Holy Ghost* is *God*,
proceeding from both *God* the *Father*, and
God the *Son*.

Hence it is that the Scriptures use the
Name of *God* two manner of ways: Either
* *Essentially*, and then it signifieth the

ὁ ὁμοῦς.
Nomen Dei
essentialiter
positum, non minus Filium & Spiritum Sanctum, quam Patrem de-
signat.

positum, non minus Filium & Spiritum Sanctum, quam Patrem de-
signat.

three

three Persons conjointly : or † personally, and then by a Synecdoche it signifieth but one of the three Persons in the Godhead ; As the *Father*, 1 Tim. 2. 5. or the *Son*, Acts 20. 28. 1 Tim. 3. 16. or the *Holy Ghost*, Acts 5. 4. 2 Cor. 6. 16.

† *unus est in eo*
Sacramentum
hoc veneran-
dum non
scrutandum,
quomodo
pluralitas
sit in unitate,
& unitas in

pluralitate. Scrutari hoc, temeritas est ; credere, pietas ; nōsse verō, vi-
ta æternā. Bern.

And because the *Divine Essence* (common to all the three Persons) is but *one*, we call the same, *Unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same, *Trinity*. (u) So that this *Unity* in *Trinity*, and *Trinity* in *Unity* is a ho-
ly (w) *Mystery*, rather to be religiously ado-
red by Faith, than (x) curiously searched
by Reason, further than God hath revealed
in his Word.

(u) Neque ad
loquendum
dignè de Deo
lingua sufficit,
neque ad per-
cipiendum
intellectus
prævalet ;

magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum
transcendit & cognitionis initium superat. Chrys. Hom. 2. Heb. (w) De Deo
loqui etiam verè periculosissimum est, Arnob. (x) Lingua, mente, & cogita-
tione horresco, quoties de Deo sermonem habeo. Naz.

*Thus far of the divers manner of Being in
the Divine Essence ; now of the At-
tributes thereof.*

A *Tributes* are certain descriptions of the
Divine Essence, delivered in the Scrip-
tures according to the weakness of our *
capacity, to help us the better to understand
the nature of God's Essence, and to discern
it from all other Essences.

* Condescen-
dit nobis De-
us, ut nos
conspiciamus
ei, Aug.
de spec. c. 11.

The

The *Attributes* of God are of two sorts, either *nominal* or *real*.

The *Nominal* Attributes are of three sorts. 1. Those which signify God's Essence. 2. The Persons in the Essence. 3. Those which signify his *Essential Works*.

(*γ*) Exod. 13. 3. *ah Havah* vel *Hajah*, *Esse*: nam ita Deus est à se ipso, ut sit suum esse, & αὐτοῦ. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum. P. Mar. loc. com. cap. 11. P. Montan. de arc. serm. c. 1. * *Jehovah* non habet plurale, & in scripturis soli vero Deo tribuitur.

God tells *Moses*, Exod. 6. 3. *That he was not known to Abraham, Isaac, and Jacob by his Name Jehovah.* Not but that they knew this to be the Name of God: (for they used it in all their Prayers) but because they lived not to see God † *effecting in deed* that which he promised them in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaan's Land*, and so to be not only God *Almighty*, by whom all things were made; but also *performing in deed* to the

† Locus Exod. 6. 3. intelligendus est de gradibus divinarum patrefactionum. Ger. loc. 3. de Nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando sunt manifestæ: Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted, Lex. Theol. cap. 2.

Children that which he promised in his Word to the *Fathers*, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* calls God first *Jehovah*, when the *universal Creation* had its absolute being, *Gen. 2. 4.* And this admirable Name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites* deliverance, to be the *Rule of Righteousness*, after which they should serve their Deliverer in the promised Land.

This *Name* is so full of Divine Mysteries, that the *Jews* hold it a sin to pronounce it; but if it be no * sin to write it, why should it be unlawful to pronounce it?

This holy Name of God teacheth us,

First, What God is in himself; namely, *† an eternal Being of himself.*

Secondly, How he is unto others, because that from him all other Creatures have received their *Being*.

Thirdly, That we may confidently believe his Promises, for he is named *Jehovah*, not only in respect of *Being*, and causing all things to *Be*; but especially in respect of his *gracious Promises*, which without fail he will fulfil in his appointed time, and so cause that to be which was not before. And so this *Name* is a *golden Pledge* unto us, that because he hath *promised*, he will surely upon our *Repentance* forgive us all our sins; at the time of death, receive our *Souls*, and in the

* Quod licet scribere, effari cur non licet? Theod. in Epit.

† Ens æternum sicut est. Fons est æternæ salutis.

In promissionibus Jehovah est æv.

Isa. 55. 7.
Joh. 12. 26.
Joh. 14. 23.

Job 6. 40.
John 11. 5.

the *Resurrection*, raise up our Bodies in glory to life everlasting.

The second Name denoting God's Essence is *Ehejeh*; but once read, *Exod. 3. 14.* of the same root that *JEHOVAH* is, and signifieth *I AM*, or *I WILL BE*; for when *Moses* asked God by what Name he should call him, God then named himself *Ehejeh* *Asbet Ehejeh*; *I am that I am*, or *I will be that I will be*: signifying, that he is an eternal, unchangeable Being: for seeing every Creature is temporary and mutable, no Creature can say *Ero qui ero*, *I will be that I will be*. This Name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, *the beginning and the ending*, (2) *which is, which was, and which is to come*, the Almighty, *Rev. 1. 8.* For all time past and to come, is aye present before God. And to this Name, Christ himself alludeth, *John 8. 58.* *Before Abraham was, I AM.*

This Name should teach us likewise to have always present in our minds our first *Creation*, present *corruption*, and future *glorification*; and not content our selves with, *I was good*, or *I will be good*, but to be good presently; that when ever God sends for us, he may find us prepared for him.

The third Name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the (a) *beginning and Being of Beings*. It is

(a) Deus est
causa causa-
rum & Ens
causum.

is a * Name for the most part ascribed unto God, when some notable deliverance or benefit comes to pass according to his former Promise; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praise God in this Name *Jah*.

The fourth is *we* Lord, used often in the New Testament *: for *we*, or *we*, signifieth *I am*. Hence *we* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew Name *Jehovah*, and is so translated by the Seventy Interpreters: for God is so a Lord, that he is of (b) himself Lord of all. This Name should always put us in remembrance to (c) obey his Commandments, and to fear his Judgments, and submit our selves to his blessed Will and Pleasure, saying with *Eli*, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is *od* God, six hundred times used in the New Testament, and of prophane Writers commonly. It is derived * *and* *re* *od*: Because he runs thorough, and compasseth all things; or *and* *re* *od*, which signifieth to *burn* and *kindle*; for God is *Light*, and the Author both of *Heat*, † *Light*, and *Life* in all Creatures, either immediately of himself, or mediately by secondary causes. This Name is used either improperly, or properly. Improperly, when it is given either *figuratively* to Magistrates, or *falsly*

* Psal. 68. 19.
Psal. 101. 18.
Psal. 106. 1. 48.
Pl. 111. 1, &c.
Pl. 112. 1, &c.
Psal. 113. 1-9.
Psal. 115. 17, 18.
Psal. 116. 19.
pl. 118. 5, 14.
Psal. 125. 34.
* Junius in Eirenico.

(b) *autod*
ei.
Polan. Syn.
Theol. 1. 2. c. 6.
(c) *Malr*

* Plato in Cratyl.
Hinc Hinc.
Virgil. Deum namq; ire per omnes Terrasque tractusque maris. Zanch.
† Deus est lux
a'p'p'.

falsly to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things; giving life and light to all Creatures, and preserving and governing them in their wonderful frame and order. God seeth all in all places; let us therefore every where take heed what we do in his sight.

Thus far of the Names which signifie God's Essence.

The Name which signifieth the *Persons* in the *Essence*, is chiefly one, * *Elohim*.

Elohim signifieth the *mighty Judges*, it is a Name of the plural number, to express the *Trinity* of Persons in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plural Name of God, joyned with a Verb of the singular number, as *Elohim Bara, Dii Creavit*, (d) *The mighty Gods, or all the three Persons in the Godhead created.* The *Jews* also note in the Verb *ברא Bara*, consisting of three Letters, the mystery of the *Trinity*: By *ב Beth, Ben*, the Son; by *ר Resh, Ruach*, the Spirit; by *א Aleph, Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 23. *And Jehovah Elohim said, Behold the Man is become as one of us.* And Gen. 19. 24. *Jehovah rained upon Sodom and upon Gomorrha, brimstone and fire from Jehovah out of heaven*: (e) that is, God the Son, from

* Nomen Elohim est personarum

διακριτικόν. Alsted.

¶ Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentialitatem unitatem. Jun.

(d) The like you may read Deut. 6. 4.

Josh. 24. 19.

(e) Sic Marcus Arethusius in Smyrnenſi Concilio ſanctę expoſuit. Socrat. Eccleſ. Hiſt. l. 2. c. 30.

from God the Father, who hath committed all Judgment unto the Son, John 5. 22. See *Psal.* 35. 6. *Isa.* 6. 8, 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because that in all weighty causes, when necessity requireth an Oath to decide the Truth, we are only to swear by the Name of God; which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as *Habak.* 3. 3. *Job* 4. 9. *Job* 12. 4. & 15. 8. 36. 2. *Psal.* 18. 32. *Psal.* 114. 7. Once it hath a Noun plural joyned to it, *Job* 35. 10. None saith, Where is *Eloah* Gofai, the Almighty my Maker? to note the mystery of the eternal Trinity. Many times also *Elohim* the plural number is joyned with a Verb singular, to express more emphatically this mystery, *Gen.* 35. 7. 2 Sam. 7. 23. (f) *Job.* 24. 19. *Jer.* 10. 10. *Elohim* is also sometime Tropically given to Magistrates, because they are God's Vicegerents; as to *Moses*, *Exod.* 7. 1. *Jehovah* said unto *Moses*, I have made thee *Elohim* to *Pharaoh*; that is, I have appointed thee an Ambassador to represent the Person of the true three-one God, and to deliver his Message and Will unto *Pharaoh*. As oft therefore as we read, or hear this Name *Elohim*, it should put us in mind to consider, that in one Divine Essence there are three distinct Persons, and that God is *Jehovah Elohim*.

This place well urged had grinded *Arms* in pieces.

(f) *Elohim*
Redoschim
Hii, dii sancti
ipse.

Now follow the Names, which signifie God's
Essential works, which are these five
especially.

(e) Hence *Eli*
in Hebrew,
as Mar. 27. 46.
and *Eloi* in
the Syriack,
as Mar. 15. 31.
doth signifie,
my God.
a Chron. 32. 8.

(b) The 70
turns it *παρα-
τοξότης*. It
is derived of
Dai, suffici-
ency, and the
relative *W*,
the same that
αὐτάρις, or
of *Shad*, a dug,
because God
feeds his chil-
dren with
sufficiency of
all grace, as
the loving
Mother, the
Child, with
the milk of
her Breasts.

1. **E**L, which is as much as the *strong* God,
(e) and teacheth us, that God is not
only most strong, and fortitude it self, in his
own Essence, but also that it is he that gi-
veth all strength and power to all other
Creatures. Therefore Christ is called, *Isa. 9.*
6. El Gibbor, the strong, most mighty God.
Let not God's Children fear the power of
Enemies, for *El*, our God is stronger than
they.

2. *Shaddai*, (b) that is, *Omnipotent*. By this
Name God usually stiled himself to the
Patriarchs, *I am El Shaddai, The strong God*
Almighty. Because he is perfectly able to de-
fend his Servants from all evil: to bless them
with all spiritual and temporal blessings,
and to perform all his Promises, which he
hath made unto them for this life, and that
which is to come. This Name belongeth
only to the Godhead, and to no Creature,
no not to the *Humanity of Christ*. This
may teach us with the Patriarchs to put
our whole confidence in God, and not to
doubt of the true performance of his Pro-
mises.

3. (i) *Ado-*

3. (1) *Adonai*, My Lord, this Name as the *Massorets* note, is found one hundred and thirty four times in the Old Testament; and *Logically* it is given to Creatures, but properly it belongeth to God alone. It is used *Mat. 1. 6.* in the plural Number, to note the Mystery of the *Holy Trinity*. If I be *Adonim*, Lords, where is my fear? *Adoni* the singular; *Adonim* the plural number. This name is given to *Christ*, *Dan. 9. 16.* Cause thy face to shine upon thy Sanctuary, that is desolate, for *Adoni* (the Lord *Christ*) his sake.

(1) A Name compounded of *Ad*, My, and *Don*, Lord. *Adon* derivatur ab *Eden*, basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domesticæ cura incumbit, & ei tanquam colum-

na innitur. Quando de creaturis usurpatur *Adonai*, est *Jod* cum *patach*: Sed de Creatore cum *camerz*. Ab *Adonai* manasse videtur *Ethnicorum* *Asyrii*.

The hearing of this holy Name, may teach every man to obey God's *Commandments*, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in *Christ* to be his God, that he may say with *Thomas*, thou art my Lord and my God.

4. *Helion*, that is, most High, *Psal. 9. 2.* *Psal. 91. 9.* & *92. 9.* *Dan. 4. 17, 24, 25, 34.* *Act. 7. 48.* This Name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the Child which should be born of her, should be the * Son of the most High, *Luke 1. 32.*

So the Devil filled *Christ* the Son of God, The most High, *Luke 8. 28.*

* vide *U. J. C.*

(1) For what
is earthly
greatness,
compared to
Gods High-
ness?

This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of any earthly honour or greatness. (1) Thirdly, If we desire true dignity, to labour to have Communion with God in *grace and glory*.

5. *Abba*, a *Syriack* Name signifying *Father*, *Romans* 8. 15. This is sometimes used *Essentially*, as in the *Lords Prayer*; Secondly, *Personally*, as *Matt.* 11. 25. For God is *Christs* Father by *nature*, and *Christians* by *adoption and grace*. *Christ* is called the *everlasting Father*, *Isa.* 9. 6. because he regenerates us under the New Testament. God is also called (m) *the Father of lights*, *Jam.* 1. 17. because God dwelleth in inaccessible light, *1 Tim.* 6. 16. and is the Author, not only of the *Suns* light, but also of all the light, both of natural reason, and supernatural grace,

(m) Πατήρ τῆς
φύσεως. Of
whose sub-
stance the
light of the
Sun is but a
shadow.

(n) *Joh.* 1. 9.

(n) *Which lighteneth every man that cometh into the World*. This Name teacheth us, that all the gifts which we receive from God, proceed from his meer Fatherly love. Secondly, that we should love him again, as dear Children. Thirdly, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodness unto us, and of our duties unto him. And then should

we

we find how comfortable a thing it is, to do every thing in the *Name* of God, A Phrase usual in every Mans *tongue*: but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great *wisdom*, and unspeakable matter for the strengthening of a Christians *Faith*, to know how in the mediation of *Christ*, to invoke God by *such a name*, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The *ardent desire* of knowing God, is the surest Testimony of our *love* to God, and of Gods *favour* to us.

Because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: He shall call upon me, and I will answer him, &c. And it is a great strengthening of *Faith* with understanding to begin every action in the *name* of God. PSAL. 91. 14. 15.

Thus far of the Nominal Attributes.

The *real Attributes* are of two sorts; either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to God *alone*.

These are two ; *Simpleness* and *Infinite-ness*.

(o) *Intelligentia habentia quid simile materiae, aliquid simile formae. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imò ipse purus, primus, medius, ultimus actus.* Scal. Exerc. 6. Sect. 2. Just. Martyr. qu. 129. ad Orthodoxos.

(o) *Simpleness* is that whereby God is void of all *composition, division, multiplication, accidents*, or parts compounding, either sensible, or intelligible ; so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three, because God is three, not by *composition of parts*, but by *co-existence of Persons*.

(p) *Intelligentia, cum sint entia alia ab infinito Ente, finita esse necesse est; nam,*

(p) *Infinite-ness* is that, whereby all things in God are void of all *measure, limitation, and bounds* above and beneath, before and after.

duo infinita nequeunt esse, neque in natura, neque extra naturam. Efficiens duo principia prima, Scal. Exerc. 359. Sect. 3.

From these two do necessarily flow three other *absolute Attributes*.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, (q) filling Heaven and Earth containing all places, and not contained of any *space, place, or bounds*, and being no where absent, is every where present.

(q) Acts 7.48. Psal. 145. Job 11 7, &c. 2 Chr. 2. 5, 6. Psal. 139. 5, &c. Jer. 23. 23, 24. Deus est ubique, non ita

ut in dimidia parte sit dimidius, aut tanquam in maiora parte maior Dei pars sit, in minore minor ; sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia versò nusquam. Trigon.

There

There are four degrees of God's presence: The first is *universal*, by which God is *reple-*
tively every where, *inclusively* no where.

Secondly, *Special*, by which God is said to be in *Heaven*, because that (r) there his
power, wisdom, and goodness is in a more ex-
cellent manner seen and enjoyed; as also
because that usually he doth from thence
pour forth his *blessings and judgements*.

(r) Psal. 19. 1.
Hof. 2. 21.

Thirdly, *more special*, by which God (s)
dwelleth in his *Saints*.

(s) 1 Cor. 3.
16. and 6. 19.
2 Cor. 6. 16.

Fourthly, *most special*, and altogether sin-
gular, by which *the whole fulness of the God-*
head (t) dwelleth in *Christ bodily*.

(t) Col. 2. 8.

2. *Unchangeableness*, whereby God is void
of all change; both in respect of his (u) Es-
sence, and (w) Will.

(u) Rom. 1. 23.
Isa. 40. 28.
psal. 102. 27.
&c.

(w) Rev. 1. 8. 1 Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. Jam. 1.
18. *Pœnitentia cōm de Deo enunciat, non affectum in Deo, sed affectum*
Dei in hominibus significat. Alsted.

3. *Eternity*, whereby God is without be-
ginning of days, or end of time, and without
all bounds of (x) *precession* or *succession*.

(x) Isa. 44. 6.
Jam. 5. 19.

San. 6. 26. Heb. 12. Rev. 4. 8. *Creaturæ quædam æternæ sunt à posteriori: à*
priori solus Deus est æternus. Alsted. Lex. Theol. cap. 2.

Thus far of the absolute Attributes; now of
the Relative, or such which have reference to
the Creatures.

Those are five.

- 1 *Life.* 2 *Understanding.* 3 *Will.*
4 *Power.* 5 *Majesty.*

1. **T**He *Life* of God is that, by which, as by a most pure, and perpetual *Act*, he not only liveth of *himself*, but is also that ever and overflowing Fountain of *Life*, from which all Creatures derive their (1) *lives*; so as that *in him they live, move, breathe, and have their being.* And because *only his Life* differs not from his (2) *Essence*; therefore God is said *only to have immortality*, 1 Tim. 6. 16.

(1) Act. 17.
25, 28. Act. 14.
14.

Psal. 42. 2.
Psal. 36. 19
Joh. 5. 26.
Heb. 3. 12.

(2) Hence it is
that as God is

called of the Hebrews *Ehieh*, so likewise *Echit*: And as of the Grecians, *ὁ ὢν*, so also *ὁ ζων*: and as of the Latines, *primum ens*, so also *primum vivens*: For to *be*, and to *live*, is all one and the same in God.

2. The *understanding*, or *knowledge* of GOD, is that whereby (by one pure *Act*) he most perfectly (1) knoweth in himself all things that ever were, are, or shall be; yea the thoughts and imaginations of mens hearts.

(1) 1 King. 8.

39,

Psal. 44. 21.

Ps. 139. 1, &c.

Jer. 17. 10. &

20. 12. Luke. 16. 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33. & 16. 17. 1 Tim.

2. 19. Matth. 7. 13.

This *Knowledge* of God is either *general*, by which God knoweth *simply all things* eternally,

nally, the *good* by himself, the *evil* by the *good* opposite to it, imposing to things *contingent*, the *lot* of contingency, and to things *necessary*, the *Law* of necessity. And thus knowing all things in and of himself, he is the *cause* of all the knowledge that is in all; both *Men* and *Angels*. Or, secondly, *special*, called the knowledge of *Approbation*, by which he particularly *knoweth*, and graciously *acknowledgeth* only his *Elect* for his own.

(b) *Understanding* also contains the *Wisdom* of God, by which he most wisely created all things of *nothing*, in *number*, *measure*, and *weight*, and still ruleth and disposeth them to serve his own most holy *purpose* and *glory*.

(b) Intellectus scientia & sapientia in Deo non distinguuntur. Tilen.

Nam sapientia in homine est habitus intellectualis im-

pressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia, Kerkm. Πάντα ἰδὼν Διὸς ὀφθαλμοὶς ἢ πάντα νοῶντις. Hes. lib. 3. 37. εἰς ἑμὲ Sap. Hence the Platonicks term God εἰς ὅψαν, all-eye, seeing all.

3. The *Will* of God is that, whereby of (c) necessity he willeth himself, as the *sovereign good*; and (by willing himself) willeth most (d) freely (e) all other good things which are out of *himself*.

(c) 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5.

(d) Deus voluntate sua cuncta constituit. Trism.

In 4. Dial. Pljō. Hinc Orpheus Deum vocat necessitatem, ratione sc. inferiorum, quod omnia ipsi parere cogantur. (e) Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam, quando peccamus; à nobis impletur, quando bonum facimus. Aug. Ench. c. 100. Rom. 9. 11, 13. Jam. 1. 27.

The Will of God, though in it self it be but one, as is his Essence, yet in respect of the diversity of objects, and effects, it is called in the Scriptures by divers names: As,

(f) 1 Joh. 3. 1.

(g) Psal. 45. 7.

(h) Gen. 4. 4.

(i) Norma
justitiæ divi-
næ, est Dei
voluntas. Quia
enim vult, &
deo est ju-
stum; non
quia justum,
ideo vult.
Eph. 1. 11.

(k) Rom. 2. 5.
2 Th. 1. 6, & 7.
2 Tim. 4. 8.
Deut. 7. 9, 10.

(l) Deus prin-
cipium & fi-
nem & media

rerum omnium tenens, restatque lineâ incedens, è vestigio habet *Plur* di-
vinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermisum est.
Aristot. lib. de mundo. (m) Rom. 9. 15, 16. Ezech. 16. 6. (n) Psal. 103. 8.
&c. Tit. 3. 4. Semper invenies Deum benigniorem quàm te culpabiliorem.
Serm. 11. Bern. Vindictæ gladium, misericordiæ oleo semper acuit. Ni-
ceph. lib. 17. esp. 3.

1. *Love*, whereby is meant God's eter-
nal (f) *good will*, whereby he or-
daineth his Elect to be freely saved
through Christ, and (g) bestoweth
on them all *necessary* graces for this
life, and that to come, (h) *taking*
pleasure in their persons and servi-
ces.

2. *Justice* (i) is God's *constant will*, where-
by he (k) recompenseth Men and An-
gels, according to their works: (l)
punishing the impenitent, according
to their *deserts*, called the justice of
his *wrath*: and (m) *rewarding* the
faithful, according to his Promises,
called the justice of his *Grace*.

3. *Mercy*, which is (n) God's *meer good*
will, and ready affection to forgive a
Penitent Sinner, notwithstanding all
his sins and ill deserts.

4. *Goodness*,

4. *Goodness*, (o) whereby God willingly communicates his good with his Creatures: And because he communicates it freely, it is termed *grace*.
5. *Truth*, whereby (p) God willerth constantly those things which he willerth: effecting and performing all things, which he hath spoken, in his appointed time.
6. *Patience*, whereby God willingly forbearerth to punish the wicked, so long as it may stand with his justice, and until their (q) sins be ripened.

*Ad primum tardus Deus est, ad premia velox;
Sed peccare solet vi graviore morari.*

7. *Holiness*, (r) whereby God's nature is separated from all *prophaneness*: and abhorreth all filthiness: And so being wholly pure in himself, delighteth in the inward and outward purity and chastity of his Servants, which he infuseth into them.
8. *Anger*, (s) whereby is meant God's most certain and just Will in chastening

(o) Psal. 145. 7, 9, 16. Mat. 16. 17.

In creaturis multa inventuntur bona, ergo Creator multo magis est bonus. Iam autem ad id quod ipse habet.

(p) Jos. 13. 14. Psal. 149. 6.

Numb. 23. 19. Veritas est harmonizans intellectus et verborum cum rebus.

tum etiam eorum ipsarum cum his in mente divinitus. Keckerm. Veritas Dei in verbis, fides Dei dictis, quod contra fiam, quod ipse dicit sunt. Item constantia, quiescentiam non mutat. Polan.

(q) 2 Pet. 3. 9. Rom. 2. 4. Gen. 5. 16.

(r) 1 Pet. 1. 5. 1 Thess. 4. 3. Heb. 12. 14. Mar. 15. 9. Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, Jehovah Zabaoth! Isa. 6. 2, 3. (s) Psal. 106. 23, 29, 40, 41. Numb. 25. 11. Ira Dei non est alia, quam voluntas puniendi.

Aug. 15. de civit. Dei, cap. 15. Ansel. lib. 7. cap. 6. Cur Deus? Horu. Furor et ira in Deo, non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 19.

(s) 1 Pet. 1. 5. 1 Thess. 4. 3. Heb. 12. 14. Mar. 15. 9. Quanta sanctitas Dei, ad cuius aspectum sancti Angeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, Jehovah Zabaoth! Isa. 6. 2, 3. (t) Psal. 106. 23, 29, 40, 41. Numb. 25. 11. Ira Dei non est alia, quam voluntas puniendi. Aug. 15. de civit. Dei, cap. 15. Ansel. lib. 7. cap. 6. Cur Deus? Horu. Furor et ira in Deo, non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 19.

the Elect; and in revenging and punishing the *Reprobate*, for the injuries they offer to him and his Chosen; and when God will punish with rigour and severity, then it is termed *wrath*, (1) temporal to the Elect, (u) eternal to the Reprobates.

(s) 1 Cor. 19.

2. 1 Cor. 19.

(u) 1 Thess. 1.

19.

(w) Gen. 17. 1.

Psal. 115. 3.

Mat. 11. 26.

Eph. 1. 11.

Matth. 8. 2.

Deus potest

omnia quæ

contradictio-

nem non im-

plicant. Aqu:

1. qu. 25. arr.

34. Omnipot-

tencia exclu-

dit omnes de-

fectus, qui

sunt impo-

tentia, seu, posse mentiri, mori, peccare, &c.

(x) 1 Chr. 29.

11. 12. 2 Sam.

7. 22. Rev. 5.

12. 13.

(y) 1 Chr. 29.

14.

Hinc Deus di-

citur,

2. ut exp. 2. ap.

(z) Rom. 9. 15.

John 4. 11.

(a) Luk. 19. 17.

psal. 2. 9.

psal. 110. 1.

4. The *Power* of God is that whereby he (w) can simply and freely do *whatsoever he will*, that is agreeable to his nature: And whereby (as he hath made, so) he still ruleth Heaven and Earth, and all things therein. This Almighty power of God is either *absolute*, by which he can will, and do more than he willet or doth, Mat. 3. 9. and 20. 53. Rom. 9. 18. Or *actual*, by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, Psal. 115. 3.

5. *Majesty* is that, by which God of his own *absolute* and *free* authority (x) reigneth and ruleth, as *Lord* and *King*, over all *Creatures* visible, and invisible: Having both the *right* and *propriety* in all things: As (y) *from whom*, and *for whom*, are all things: As also such a *plenitude of power*, that he can pardon the offences of all whom he (z) will have *spared*; and *subdue* all his *Enemies*, whom he will have (a) *plagued* and destroyed,

ed, without being bound to render to any Creature a reason of his doing: But making his own most holy and just will, his only most perfect and eternal Law.

From all these *Attributes* ariseth one, which is Gods sovereign blessedness or perfection.

Blessedness is that (b) perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: And is the cause of all the bliss and perfection, that every Creature enjoyeth in its measure.

(b) Deus est Shaddai, five omnipotens, non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se. Scal. Exerc. 146. Sect. 2. Mark 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 15. Mart. 25. 34. Jam. 1. 17.

There are other *Attributes* figuratively and improperly ascribed unto God, in the Holy Scriptures, as by an *Anthropomorphosis*, the members of a man, eyes, ears, nostrils, mouth, hands, feet, &c. or the senses and actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an *Anthropopathea*, the affections, and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an *Analogy*, as when he is named a Lion, a Rock, a Tower, a Buckler, &c. Whose signification every (c) Commentary will express.

(c) See Master Wilson's Dictionary of the Bible, most profitable for this purpose.

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Of all these Attributes, we must hold these general Rules.

NO Attribute can sufficiently express the Essence of God, because it is infinite, and ineffable.

Whatsoever therefore is spoken of GOD, is not GOD; but serveth rather to help out weak understanding, to conceive in our reason, and to utter in our speech, the Majesty of his Divine Nature, so far as he hath vouchsafed to reveal himself unto us in his Word.

(c) *Attributa omnia propter unitatem singulis divinitatis personis competunt.*

1. (c) All the Attributes of God belong to every of the three Persons, as well as to the Essence itself, with the limitation of a Personal propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: And so of the rest.

(d) *In Deo nihil est, quod non sit ipse Deus. Zanc.*

3. The Essential Attributes of God, differ not from his Essence: Because they are so in the Essence, that they are the very Essence itself. (d) In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God, differ not Essentially, or really one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but only in our reason and understanding, which

which being not able to know Earthly things, by one *simple Act*, without the help of many *distinct Acts*, must of necessity have the help of many distinct Acts to know the *Incomprehensible God*. Therefore (to speak properly) there are not in God many *Attributes*, but (e) *one only*, which is nothing else but the *Divine Essence* it self, by what *Attribute* soever you call it. But in respect of our reason, they are said to be so many different *Attributes*. For our (f) *Understanding* conceives by the name of *Mercy*, a thing differing from that which is called *Justice*. The *Essential Attributes* of God are not therefore *really* separate.

ex intellectu nostro. (quæ perquam ambratilis est) alia aliis prius aut postea comprehenduntur. Scaliger. Ex. 365. Sect. 6.

5. The *Essential Attributes* of God are not *parts* or *qualities* of the *Divine Essence*, nor (g) *Accidents* in the *Essence*, nor a *Subject*: But the *very* (h) *whole and entire Essence* of God. So that every such *Attribute* is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no *Quantities* in God; by which he may be said to be *so much and so much*: nor *Qualities*, by which he may be said to be *such and such*: But (i) *whatsoever* God is, he is *such*

de Deo accidentia realia, non autem prædicata accidentalia. quæ in Deo sunt, ita insunt, ut sint ipse Deus. (i) Essentia divina identificat sibi omnia quæ sunt in divinis. Biel. sup. 1. sen. d. 1. q. 5.

and

(e) Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

(f) Attribute Dei omnia in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedit, nihil subsequatur, sed

(g) Quæ de Deo dicuntur *ὑποκείμενα*, relatione ad creaturas, & sic secundum accidentia, non exprimentur in divina essentia, sed in creaturis factam. Negantur ergo

(h) Omnia divina identi-

and the *same* by his *Essence*. By this *Essence* he is *wise*, and therefore *Wisdom* it self: by his *Essence* he is *Good*, and therefore *goodness* it self: by his *Essence* he is *merciful*, and therefore *mercy* it self: by his *Essence* he is *just*, and therefore *Justice* it self, &c. In a word God is *great*, without *Quantity*: *Good*, *true*, and *just*, without *Quality*: *Merciful*, without *passion*: An act without *motion*: *every where* present without *sight*: without *time*, the *first* and the *last*; the Lord of all *Creatures*, from whom (k) all receive themselves, and all the *good* they have, yet neither *needeth*, nor *receiveth* he any increase of *goodness* or *happiness* from any other.

(k) Exhibet omnia, accipit nihil; ipsum igitur bonum, est Deus ipse semper.

Trismeg. serm. 2.
Plin.

This is the plain *description* of God, so far as he hath revealed himself to us in his *Word*.

This *Doctrine* (of all other) every true *practitioner* of *Piety* must *competently* know, and *necessarily* believe, for four *special Uses*.

1. That we may *discern* our *true* and *only* God, from all *false* Gods and *Idols*: For the *description* of God, is properly (l) known only to his *Church*, in whom he hath thus *graciously* manifested himself.

(l) psal. 147.
19, 20.
Jer. 10. 25.

2. To *possess* our hearts with a greater awe of his *Majesty*, whilst we *admire* him for his *simpleness* and *infiniteness*; *adore* him for his *unmeasurableness*, *unchangeableness*, and *eternity*; *seek wisdom* from his *understanding* and

know-

knowledge; submit our selves to his blessed will and pleasure; love him, his love, mercy, goodness, and patience; trust to his Word, because of his truth; fear him for his power, justice, and anger; reverence him for his holiness; and praise him for his blessedness; and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes; and to bear (in some measure) the Image of his Wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger, against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, That we may in our Prayers and Meditations conceive aright of his Divine Majesty, and not according to those gross and blasphemous imaginations, which naturally arise in Mens Brains: As when they conceive God to be like an old Man sitting in a Chair; and the blessed Trinity to be like that tripartite Idol, which Papists have painted in their Church windows.

When therefore thou art to pray unto God, let thine heart speak unto him, as to that (m) eternal, (n) infinite, (o) Almighty, (p) holy, (q) wise (r) just, (s) merciful,

(m) psal. 90. 2.
(n) 1 King. 8.
27.

(o) Gen. 17. 1. Job 15. 25. (p) Isai. 6. 3. (q) Rev. 4. 8. & 15. 4. (r) Rom. 11. 33. & 16. 17. Deut. 32. 4. Psal. 145. 17. (s) Psal. 103. 11. & 145. 8, 9.

E

* Spirit,

* Joh. 4. 24.
 (r) Deut. 32. 4.
 (n) 1 Joh. 5. 7.
 Matth. 3. 16.
 Matth. 28. 19.
 2 Cor. 13. 14.
 (w) 1 Kin. 8. 27
 Jer. 23. 24.
 (x) Dan. 4. 32.
 (y) 1 Kin. 8. 30.
 Jer. 17. 10.
 Acts 17. 24.

* Spirit, and most (r) perfect, (n) indivisible Essence of three several Persons, Father, Son, and Holy Ghost: who being (w) present in all places, (x) ruleth Heaven, and Earth; understandeth (y) all mens hearts, knoweth all mens miseries; and is only able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christ's sake) his help, out of all their afflictions and troubles whatsoever.

The ignorance of this true knowledge of God, makes many to make an Idol of the true God, and is the only cause, why so many do profess all other parts of Gods Worship and Religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and coming, serve him with fear and reverence: For so far doth a man fear GOD, as he knoweth him; and then doth a man truly know GOD, when he joyns practice to speculation: And that is,

First, When a Man doth so acknowledge and celebrate God's Majesty, as he hath revealed himself in his Word.

Secondly, When from the true and lively sense of God's Attributes, there is bred in a Man's heart a love, awe, and confidence in God: For saith God himself; If I be a Father, where is my Honour? If I be

a Lord, where is my fear? O taste and see, that the Lord is good! saith David. He that hath not by experience tasted his goodness, knows not how good he is. Hee (saith John) that saith he knoweth G O D, and keepeth not his Commandments, is a Liar, and the truth is not in him. So far therefore as we imitate G O D in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far do we know him.

Psal. 34. 9.

1 John 2. 4.

Thirdly, when with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who do truly know God; for no man knoweth God, but he that loveth him, and how can a man choose but love him, being the Sovereign good, if he know him? Seeing the nature of God is to enamour with the love of his goodness; And whosoever loveth any thing more than G O D, is not worthy of G O D; and such is every one, who settles the love and rest of his heart upon any thing besides G O D. If therefore thou dost believe that G O D is Almighty, Why dost thou fear Devils and Enemies, and not confidently trust in GOD, and crave his help in all thy Troubles and Dangers? If thou believest that God is infinite, how darest thou provoke him to

Rom. 8.28.

(3) Si te habeam solum
sanctus rursus ar-
duus æther,
Tellus rupta
suo diffiliat-
que loco.

(a) Creatura
omnia perfe-
ctius sunt in
Deo quam in
sipsis. Dion.
de divin.
cap. 8.

(b) Ama-
num illud
bonum in quo omne bonum est, & sufficit. Ansel. in Prof. c. 25.

anger? If thou believest that GOD is simple, with what heart canst thou *dissemble* and play the *Hypocrite*? If thou believest that GOD is the *Sovereign good*, Why is not thy heart more settled upon him, than on all *Worldly good*? If thou dost indeed believe that God is a *just Judge*, how darest thou live so securely in sin without Repentance? If thou dost truly believe, that God is most *wise*, Why dost not thou refer the events of *crosses* and *disgraces* unto him, who knoweth how to *turn all things to the best, unto them that love him*? If thou art persuaded, that God is true: Why dost thou doubt of his Promises? And if thou believest that GOD is *Beauty* and (2) *Perfection* it self, Why dost not thou make him alone the chief end of all thine *affections* and *desires*? For if thou lovest Beauty, he is most fair: If thou desirest *Riches*, he is most *wealthy*: If thou seekest *Wisdom*, he is most *wise*. Whatsoever *excellency* thou hast seen in any creature, it is nothing but a *sparkle* of that, which is in *infinite* (a) *perfection* in GOD: And when in Heaven we shall have an *immediate Communion* with GOD, we shall have them all perfectly in him, *communicated* unto us. Briefly, in all *goodness* he is *all in all*. (b) *Love* that one

good

good GOD; and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and (c) the knowledge of the love of God passeth all knowledge. For all knowledge besides to know (d) how to love God, and to serve him only, is nothing, upon Solomon's credit, but (e) vanity of vanities, and vexation of Spirit.

(c) Eph. 3. 19.
1 John 4.

(d) Kemp. de
Im. Christ. c. 1.
(e) Eccl. 1. 17.

Kindle therefore, O my (f) Lady, nay rather, O my Lord Charity, the love of thy self in my soul especially, seeing it was thy good pleasure, that being (g) reconciled by the blood of Christ, I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein only consists my sovereign good and happiness for ever.

(f) Domina,
immo Domi-
nus Caritas.
Bern.

(g) Rom. 5.
9, 10.
John 17. 3. 22.
1 Cor. 15. 8.

Thus, by the light of his own Word, we have seen the back parts of JEHOVAH Elohim, the eternal Trinity, whom to believe, is saving faith and verity: And unto whom from all Creatures in Heaven and Earth, be all Praise, Dominion, and Glory for ever. Amen.

Thus far of the knowledge of God. Now of the knowledge of a Mans self. And first of the state of his misery and corruption without renovation by Christ.

*Meditations of the misery of a Man,
not reconciled to God in Christ.*

Damnatus an-
tequam natus.
Aug.

O Wretched Man, where shall I begin to describe thine *endless* misery, who art *condemned*, as soon as *conceived*; and adjudged to *eternal* death, before thou wast born to a temporal life? A beginning indeed I find, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in *Paradise*, that they and their Posterity might live in a blessed state of life immortal, having Dominion over all earthly Creatures, and only restrained from the fruit of *one tree*, as a sign of their *subjection* to the Almighty Creator; though God forbade them this one small thing, under the penalty of *Eternal* death; yet they believed the *Devils word* before the *Word of GOD*; making *GOD* (as much as in them lay) a *Liar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *niggardly* with them: and believed that the *Devil* would make them Partakers of far more glorious things, than ever God had bestowed upon them; and in their pride they fell into *High-Treason* against the

the most High ; and disdaining to be Gods Subjects, they affected blasphemously to be Gods themselves, equals unto God. Hence, till they repented (losing Gods Image) they became like unto the Devil : and so all their Posterity, as a Traiterous brood (whilst they remain impenitent, like thee) are subject in this life to all cursed miseries, and in the life to come, to the everlasting fire, prepared for the Devil and his Angels.

Lay then aside for a while thy *doting vanities*, and take the view with me of thy *doleful miseries* : Which duly surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have *Natures being*, than not to be by Grace, a *Practitioner* of religious *Piety*.

Consider therefore thy misery,

1. In thy *life*.

2. In thy *death*.

3. After *death*.

In thy *life*,

1. The Miseries accompanying thy *Body*.

2. The Miseries which deform thy *Soul*.

In thy *death*, The Miseries which shall oppress thy *Body* and *Soul*.

After *death*, The Miseries which overwhelm both *Body* and *Soul* together in *Hell*.

And first, let us take a view of those Miseries which accompany thy body, according to the four Ages of thy life.

1. *Infancy.*

2. *Youth.*

3. *Manhood.*

4. *Old age.*

1. *Meditations of the Miseries of Infancy.*

What wast thou being an *Infant*, but a *Brute*, having the shape of a Man? Was not thy *body* conceived in the heat of Lust, the secret of shame, and stain of *original sin*? And thus wast thou cast naked upon the earth, all imbrewed in the *blood* of filthiness, (filthy indeed; when the Son of God, who disdained not to take on him Mans *nature*, and the infirmities thereof; yet thought it unbeseeming his Holiness, to be conceived after the sinful manner of Man's conception.) So that thy Mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy *birth*, which was a *curst* pain to thy Mother, and to thy self the *entrance* into a *double* life? The greatness of which Miseries, because thou couldest not utter in words, thou didst express (as well as thou couldst) in weeping tears.

2. *Me-*

2. *Meditations of the Miseries
of Youth.*

WHat is *Youth*, but an untamed *Beast*? All whose actions are *rash* and rude, not capable of good counsel, when it is given; and *Ape-like*, delighting in nothing but in Toys and Babies? Therefore thou no sooner beganst to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the *discipline of others*, rather than at the *disposition* of thine *own will*. No *tired horse* was ever more willing to be rid of his burthen, than thou wast to get out of the servile state of this Bondage. A state not worthy the description.

3. *Meditations of the Miseries of
Manhood.*

WHat is *Man's* estate, but a Sea, wherein (as Waves) *one* trouble ariseth in the neck of *another*; the latter *worse* than the former? No sooner didst thou enter into the *affairs* of this World,

cloud

but thou wast inwrapped about with a cloud of Miseries. Thy *Flesh* provokes thee to *lust*, the *World* allures thee to Pleasures, and the *Devil* tempts thee to all kind of sins; *fears of enemies* affright thee, *suits in Law* do vex thee, *wrongs of ill neighbours* do oppress thee, *cares for Wife and Children* do consume thee, and *disquietness* 'twixt open foes and false friends, do in a manner confound thee: Sin stings thee *within*; *Satan* lays *Snares* before thee; *Conscience of sins past*, doggeth behind thee. Now *adversity* on the left hand frets thee, anon *prosperity* on thy right hand flatters thee: Over thy head *God's vengeance* due to thy sin, is ready to fall upon thee: And under thy feet, *Hells mouth* is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and comfort? The house is full of cares, the field full of *toyle*; the Countrey of *rudeness*, the City of *Factions*; the Court of *Envie*, the Church of *Sects*, the Sea of *Pirats*, the Land of *Robbers*. Or in what state wilt thou live, seeing *wealth* is envied, and *poverty* contemned; *wit* is distrusted, and *simplicity* is derided? *Superstition* is mocked, and *Religion* is suspected? *Vice* is advanced, and *Virtue* is disgraced? Oh with what a *body of sin* art thou compassed about in a *World of wickedness*? What are thine *Eyes*, but *Windows* to behold vanities?

ties? What are thine *Ears*, but *flood-gates*,
 to let in the streams of Iniquity? What
 are thy *Senses*, but *matches* to give fire to
 thy lusts? What is thine *Heart*, but the
Anvil, whereon *Satan* hath forged the
 ugly shape of all lewd affections; Art
 thou *nobly* descended? Thou must put thy
 self in peril of *foreign wars*, to get the re-
 putation of *earthly honour*; oft-times ha-
 zard thy *life* in a desperate Combate, to
 avoid the aspersions of a Coward. Art
 thou born in *mean* estate? Lord! What
 pains and drudgery must thou indure at
home and *abroad*, to get maintenance?
 And all perhaps scarce sufficient to serve
 thy necessity: And when (after much
 service and labour) a Man hath got some-
 thing; how little *certainty* is there in that
 which is gotten? Seeing thou seest by dai-
 ly experience, that he who was *rich* ye-
 sterday, is to day a *begger*; he that ye-
 sterday was in *health*, to day is *sick*; he
 that yesterday was *merry* and *laughed*, hath
 cause to day to *mourn* and *weep*; he that
 yesterday was in *favour*, to day is in *dis-*
grace: and he, who yesterday was *alive*,
 to day is *dead*; and thou knowest not *how*
soon, nor in *what manner* thou shalt die thy
 self. And who can enumerate the *losses*,
crosses, *griefs*, *disgraces*, *sicknesses*, and *ca-*
lamities which are incident to sinful man?
 To speak nothing of the death of *Friends*
 and

and *children*, which oft-times seems to be unto us far more bitter than present death it self.

4. *Meditations of the miseries of Old age.*

WHat is *old age*, but the *receptacle* of all *maladies*? For if thy lot be to draw thy *days* to a long *date*, in comes old bald-headed *age*, stooping under *dotage*, with his *wrinkled* face, *rotten* teeth, and *stinking* breath; *testie* with *Choler*, *withered* with *driness*, *dimmed* with *blindness*, *obscured* with *deafness*, *overwhelmed* with *sickness*, and *bowed together* with *weakness*; having no use of any *sense*, but of the *sense* of *pain*: Which so racketh every member of his body, that it never easeth him of *grief*, till it hath thrown him down to his *grave*.

Thus far of the *Miseries* which accompany the *body*. Now of the *Miseries* which accompany chiefly the *soul* in *this* *life*.

Meditations

*Meditations of the misery of the Soul
in this life.*

THE misery of thy *soul* will more evidently appear, if thou wilt but consider,

1. The *felicity* she hath lost.

2. The *misery* which she hath pulled upon her self by sin.

1. The *felicity* lost, was first the fruition of the *Image of God*, whereby the soul was like unto God in (b) *knowledge*, (b) Col. 3.10: enabling her perfectly to understand the (i) *revealed will of God*. Secondly, *true holiness*, by which she was free from all prophane error. Thirdly, *Righteousness*, whereby she was able to incline all her natural powers, and to frame uprightly all her actions proceeding from those powers. With the loss of this *divine Image*, she lost the *Love of God*, and the blessed communion which she had with his *Majesty*: wherein consisteth her *life and happiness*. If the loss of *earthly riches* vex thee so much, How should not the loss of this *divine treasure* perplex thee much more?

2. The misery which she pulled upon her self, consists in two things:

1. Sin.

1. *Sinfulness.*2. *Cursedness.*

1. *Sinfulness* is an universal corruption, both of her *Nature* and *Actions*: For her

(k) Eph. 2. 3.

Gen. 6. 5.

(l) Rom. 12. 2.

Eph. 4. 17.

(m) 1 Cor. 2.

24.

(n) Phil. 2. 3.

(o) Rom. 3. 12.

(k) *Nature* is infected with a *proneness* to every sin continually, the (l) *Mind* is stupefied with *vanity*, the (m) *Understanding* is darkened with *ignorance*, the (n) *Will* affecteth nothing but vile and *vain things*: All her (o) *Actions* are evil: Yea, this deformity is so *violent*, that oftentimes in the regenerate soul, the *Appetite* will not obey the government of *Reason*, and the *Will* wandereth after, and yields consent to sinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate* soul, which still remains in her Natural corruption? Hence it is, that thy wretched *Soul* is so deformed with *sin*, defiled with *lust*, polluted with *filthiness*, outraged with *passions*, over-carried with *affectations*, pining with *Envy*, over-charged with *Gluttony*, surfeited with *Drunkenness*, boyling with *Revenge*; transported with *Rage*; and the glorious *Image* of *GOD* transformed into the ugly *shape* of the (p) *Devil*, so far as it once (q) *repented* the *Lord*, that ever he made man.

(p) John 8. 44.

(q) Gen. 6. 6.

From the former flows the other part of the *Souls* *miseries*, called (r) *cursedness*, whereof there are two degrees.

(r) Deut. 27.

26.

Gal. 3. 10.

Psal. 119. 21.

1. In part.

2. In the fulness thereof.

1. *Cursedness in part* is that, which is inflicted upon the Soul in *life* and *death*, and is common to her with the body.

The *cursedness* of the soul in *life*, is the *wrath* of God, which lyeth upon such a creature, so far, as that all things, not only calamities, but also very (s) *blessings* and (t) *graces* turn to ruine. (u) *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances; but is (n) *given up to the* (x) *slavery of Satan*, and to his own *lusts* and vile *affections*.

(s) Rom. 2.4, 5
Jer. 28.13.
(t) Isa. 28.13.
(u) Gen. 3.8.
10. and 4.14.
Heb. 2.15.
(n) Rom. 1.
21, 24, 26.
(x) Eph. 2.2.
Col. 1.13.

This is the *cursedness* of the Soul in *life*. Now follows the *cursedness* of the Soul and Body in *death*.

Meditations of the misery of the body and soul in death.

After that the *aged man* hath conflicted with long sickness, and having endured the brunt of *pain*, should now expect some *ease*: In comes *Death* (Natures slaughterman, Gods curse, and Hells Parveyor) and looks the *old man* grim and black in the face: And neither pitying his age, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold:

Job 1.

gold: Nay, he will not take, to spare his life, *skin for skin*, and all that the old man hath: but *batters* all the principal parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the *old man* will not dispatch to go with him fast enough: Lord! How many darts of *calamities* doth he shoot thorow him, *stitches, aches, cramps, fevers, obstructions, rheums, flegm, colick, stone, wind, &c.*

Oh what a *ghastly sight* it is, to see him then in his bed, when *Death* hath given him his *mortal wound*! What a *cold sweat* overruns all his body? What a *trembling* possesseth all his Members? The *head* shooteth, the *face* waxeth pale, the *nose* black, the *upper Jawbone* hangeth down, the *Eye-strings* break, the *Tongue* saltreth, the *Breath* shortneth, and smelleth earthly, the *Throat* ratleth, and at every gasp the *Heart-strings* are ready to break a-funder.

Now the miserable soul *sensibly* perceiveth her earthly body to begin to *die*: For as towards the *dissolution* of the universal frame of the great world, the *Sun* shall be turned into darkness, the *Moon* into blood, and the *Stars* shall fall from Heaven, the *Air* shall be full of storms, and flashing Meteors, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful

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beginnings: So towards the *dissolution* of man, (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, lose their light, and see nothing but blood-guiltiness of sin; the rest of the *Senses*, as *lesser Stars*, do one after another fail and fall: His *Mind*, *Reason*, and *Memory*, as heavenly powers of his soul, are shaken with fearful storms of *despair*, and fierce flashings of *Hell fire*; his *Earthly body* begins to shake and tremble, and the *humours* like an over flowing Sea, roar and rattle in his throat, still expecting the woful end of these dreadful *beginnings*.

Whilst he is thus summoned to appear at the great *Affises* of Gods Judgment, behold, a *Quarter-Sessions*, and Jail-delivery is held within himself; where *Reason* sits as Judge, the *Devil* puts in a *Bill* of inditement, as large as that Book of *Zachary*; wherein is alledged all thy *evil deeds*, that ever thou hast *committed*, and all the *good deeds* that ever thou hast *omitted*, and all the *curses* and *judgments*, that are due to every sin. Thine own *conscience* shall accuse thee, and thy *Memory* shall give bitter *evidence*, and *Death* stands at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn *thy self*, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better than thy self? Fain woul-

Zech. 5. 2.
Ezek. 2. 10.

1 Joh. 3. 20.

F

dest

Luke 12. 20.

dest thou put out of thy mind, the remembrance of thy wicked deeds, that trouble thee : But they flow faster into thy remembrance, and they will not be put away, but cry unto thee. *We are thy works, and we will follow thee*: And whilst thy soul is thus within, out of peace and order ; thy Children, Wife, and Friends trouble thee as fast, to have thee put thy goods in order ; some crying, some craving, some pitying, some chearing ; all like *Flesh-flies*, helping to make thy sorrows more sorrowful. Now the Devils, who are come from Hell to fetch away thy soul, begin to appear to her ; and wait, as soon as she comes forth, to take her, and carry her away. Stay she would within ; but that she feels the body begin by degrees to die ; and ready, like a ruinous house, to fall upon her head. Fearful she is to come forth, because of those Hell hounds which wait for her coming. Oh, she that spent so many days and nights in vain and idle pastimes, would now give the whole World, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her Body which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercise of repentance : and repentance must be of the whole man.

Now

Now she seeth that all her pleasures are gone, as if they had never been: And that but only torments remain, which never shall have end of being. Who can sufficiently express her remorse for her sins past, her anguish for her present misery, and her terror for her torments to come?

In this extremity, she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this, or the like speech unto her Eyes: O Eyes, who in times past were *Protopopæia* so quick-sighted, can ye see no comfort, nor any way, how I might escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him; nor discern whether it be day or night.

The Soul (finding no comfort in the Eyes) speaks to the Ears: O Ears, who were wont to recreate your selves, with hearing new pleasant discourses, and Musicks sweetest harmony; can you hear any news or tidings of the least comfort for me? The Ears are either so deaf, that they cannot hear at all: or the sense of hearing is grown so weak, that it cannot endure to hear his dearest friends to speak. And why should those ears hear any tidings of joy in Death, who could never abide to hear the

glad tidings of the Gospel in this life? The Ear can minister no comfort.

Then she intimates her grief unto the *Tongue*. O *Tongue*, who wast wont to brag it out with the *bravest*, where are now thy big and daring words? Now (in my greatest need) canst thou speak nothing in my defence? Canst thou neither daunt these Enemies with *threatning words*, nor entreat them with *fair speeches*? Alas, the *Tongue* two days ago lay *speechless*: It cannot in his *greatest* extremity, either call for a *little drink*, or desire a friend to take away with his finger the *slegm*, that is ready to *choak him*.

Finding here no hope of help, she speaks unto the *Feet*: Where are ye, O *feet*, which sometime were so nimble in *running*, can you carry me no where out of this dangerous place? The feet are *stunned* already: If they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *hands*: O *hands*, who have been so often approved for manhood, in *peace* and *war*, and wherewith I have so often defended my *self*, and offended my *foes*; never had I more need than now. Death looks me grim in the face, and kills me: *Hellish fiends* wait about my bed to *devour me*: Help now or I perish for ever. Alas, the *hands* are so weak, and do so tremble, that they

they cannot reach to the *mouth* a *spoonful* of supping, to relieve languishing *nature*.

The *wretched* soul seeing her self thus *desolate*, and altogether destitute of friends, help and comfort; and knowing that *within an hour* she must be in *everlasting pains*, retires her self to the *heart* (which of all members is *primum vivens*, and *ultimum moriens*) from whence she makes this *doleful lamentation* with her self.

O miserable *caitiff*, that I am! How do the * *Sorrows of death compass me*! How do the *floods of Belial* make me afraid! Now have, *indeed*, the snares both of the *first* and *second* death overtaken me at *once*. Oh how *suddenly* hath *Death* stoln upon me with insensible degrees! Like the *Sun*, which the *Eye* perceives not to move, though it be most swift of motion. How doth *Death* wreake on me his *spite*, without *pity*! The God of *mercy* hath utterly forsaken me: and the *Devil*, who knows *no mercy*, waits for to take me. How often have I been warned of this *doleful day*, by the faithful *Preachers of Gods Word*, and I made but a *jest* thereat? What profit have I now of all my *pride*, *fine house*, and *brave apparel*? What's become of the sweet relish of all my *delicious fare*? All the *worldly goods* which I so *carefully* gathered, would I now give for a good

The doleful lamentation of the Reprobate soul at the point of death.

* 2 Sam. 22-5.

Conscience, which I so carelessly neglected. And what joy remains now, of all my former fleshly pleasures, wherein I placed my chief delight? Those foolish pleasures were but deceitful dreams, and now they are past like *vanishing shadows*: but to think of those *eternal pains*, which I must endure for those *short pleasures*, pains me as *Hell* before I enter into *Hell*. Yet justly I confess, as I have *deserved*, I am *served*; that being made after *Gods Image*, a *reasonable soul*, able to judge of mine own estate, and having mercy so often offered, and I *intreated* to receive it; I neglected *Gods grace*, and preferred the pleasures of *sin*, before the religious care of *pleasing God*: lewdly spending my *short time*, without considering what accounts I should make at my *last end*. And now all the pleasures of *my life* being put together countervail not the least part of my *present pains*. My joys were but *momentary*, and gone, before I could scarce enjoy them: My *miseries* are *eternal*, and never shall know end. Oh that I had spent the hours that I consumed in *carding, dicing, playing*, and other vile exercises; in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying*, and in *preparing my soul*, that I might have now departed in the *assured hope* of everlasting Salvation!

O that I were now to *begin* my life again !
 How would I contemn the *world*, and the
vanities thereof ! How *religiously* and *purely*
 would I lead my life ! How would I
frequent the Church, and sanctifie the *Lords*
Day ! If *Satan* should offer me all the trea-
 sures, pleasures, and promotions of this
 World, he should never entice me to *for-*
get these terrours of this last dreadful hour.
 But, O corrupt *carkass*, and stinking *car-*
riion ! How hath the Devil deluded us ?
 And how have we *served* and *deceived* each
 other ? And pulled *swift damnation* upon
 us both ? Now is my case more miserable,
 than the *beast* that perisheth in a ditch :
 For I must go to *answer* before the *Judg-*
ment-seat of the righteous Judge of Hea-
 ven and Earth ; where I shall have none to
 speak for me : And these *wicked fiends*,
 who are privy to all my evil deeds, will
accuse me, and I cannot excuse my self.
My own heart already condemns me, I must
 needs therefore be *damned* before his *Judg-*
ment-seat : and from thence be carried by
 these *infernal fiends*, into that *horrible Pri-*
son of endless torments, and *utter dark-*
ness : where I shall never more see light,
 that *first* most excellent thing that God
 made. I who gloried heretofore, in be-
 ing a *libertine*, am now *inclosed* in the very
claws of Satan : as the trembling *Partridge*
 is within the *gripping talons* of the raven-

ous *Faulcon*. Where shall I lodge to night? and who shall be my Companions? Oh *horror* to think! O *grief* to consider! Oh *curfed* be the day wherein I was born, and let not the day wherein my Mother bare me, be blessed. *Curfed* be the Man that shewed my Father, saying, A Child is born unto thee, and comforted him. *Curfed* be that man, because he slew me not. Oh that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the Womb, to endure these hellish sorrows! And that my days should thus end with eternal shame! *Curfed* be the day that I was first united to so lewd a body: Oh that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful: but our meeting again, to receive at that dreadful day, the fulness of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late lamentation) to seek to prolong time? My last hour is come: I hear the heart-strings break: This filthy House of Clay falls on my head: Here is neither hope, help, nor place of any longer abiding. And must I needs be gone? thou filthy carcass: Oh filthy carcass, with fare-ill fare-well: I leave thee: And so all trembling, she cometh forth, and forthwith is seized upon by *Infernal fiends*, who carry her with a violence, *torrenti simili*, to the bottom-

bottomless Lake that burneth with fire and brimstone: where she is kept as a prisoner in torments, till the general Judgment of the great Day. Jude v. 6. 1 Pet. 3. 19.

The loathsome carcass is afterwards laid in the grave. In which action for the most part, the dead bury the dead, that is, They who are dead in sin, bury them, who are dead for sin. And thus the godless, and unregenerated worldling, who made Earth his Paradise; his Belly his God; his Lust, his Law: as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God: In his adversity God refuseth to save him. And the Devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death. The Devil hath his soul, the grave hath his carcass: In which pit of corruption, den of death, and dungeon of sorrow, let us leave the miserable Caitiff, rotting with his mouthful of earth, his belly full of worms, and his carcass full of stench; expecting a fearful resurrection, when it shall be reunited with the soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the Miseries of the soul and body in death, which is but cursedness in part: now follows the fulness of cursedness, which is the misery of the soul and body after death. Me-

*Meditations of the misery of a man
after death, which is the fulness
of cursedness.*

THE fulness of cursedness (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomless (y) deep of the endless (z) wrath of Almighty God: which is called the (a) damnation of hell. This fulness of cursedness is either particular or general.

(y) Luk. 8. 28.
& 16. 23.

(z) 1 Thess. 1.
10.

(a) Mat. 23. 33

(b) Luke 16.
22, 23.
1 Pet. 3. 19.
Jude ver. 6, 7.

A& 7. 5.

Particular, is that which in a less measure of fulness, lighteth upon the (b) soul immediately as soon as she is separated from the body. For, in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organ of fleshy eyes, she seeth after a spiritual manner, like Stephen, who saw the glory of God, and Jesus standing at his right hand: Or, as a man, who being born blind, and miraculously restored to his sight, should see the Sun, which he never saw before. And there by the testimony of her own Conscience, Christ the righteous Judge, who knoweth all things, maketh her, by his omnipresent power, to understand the doom and Judgment that is due unto

unto her sins, and what must be her eternal state (c). And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven; she is said to stand before the Throne of God. And so forthwith she is (d) carried by the evil Angels, who came to fetch her with violence, into Hell, where she is kept as in a Prison, in everlasting pains and chains, under darkness unto the Judgment of the great day: But not in that extremity of torments, which she shall finally receive at the last day.

(c) Postquam anima de corpore est egressa, subito Judicium Christi de se latum cognoscit. Aug. l. 1. de anim. & eius Orig. c. 4. Hier Ep. ad Pannar.

(d) Anima damnata continuo invaditur à Dæmonibus, qui crudelissime

eam rapientes ad infernum deducunt. Cyril Alex. inorat. de exit. anim. Mat. 5. 34. & 23. 21. Luke 12. 20. Luke 16. 22, 23; 1 Pet. 3. 19. Jude ver. 6. Luke 16. 24.

The generalfulness of cursedness is in a (e) greater measure of fulness which shall be inflicted upon both thy (f) Soul and Body, when (by the mighty power of Christ the supreme Judge of Heaven and Earth) the one shall be brought out of Hell, and the other out of the Grave, as Prisoners, to receive their dreadful doom, according to their evil deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the (g) Powers of Heaven, and terrours of Heavenly designs be driven, at the worlds end, to their wits end! Oh, what a woful Salutation will there be, betwixt the damned

(e) 2 Pet. 2. 9.
Jude ver. 7.
Rev. 11. 18.
(f) Joh. 5. 28, 29.
Rev. 20. 13.

(g) Mat. 24. 29
Luke 21. 24, 25.

ned

The damned
souls A postro-
phe to the bo-
dy at their se-
cond meet-
ing.

ned *Soul* and *Body*, at their re-uniting at that terrible day!

O sink of *Sin*, O lump of *Filthiness* (will the *Soul* say unto her *body*) how am I compelled to re-enter into thee, not as unto an *Habitation* to rest, but as a *Prison* to be tormented together! How dost thou appear in my sight like *Jephtha's* Daughter, to my greater torment! Would GOD thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, *Angels*, and *Men*, laid open all those secret sins, which we committed together! Have I lost Heaven, for the love of such a stinking carrion? Art thou the *flesh*, for whose pleasures I have yielded to commit so many Fornications? O filthy *Belly*, how became I such a fool as to make thee my God? How mad was I for momentary joys to incur these torments of eternal pains! Ye *Rocks* and *Mountains*, why skip ye so like *Rams*, Psal. 144. 4. and will not fall upon me, to hide me from the face of him, that comes to sit on yonder Throne; for the great day of his wrath is come, and who shall be able to stand? Rev. 6. 16, 17. Why tremblest thou thus, O *Earth*, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst *Korah*, that I be seen no more?

O *damned furies* ! I would ye might, without delay, tear me in *pieces*, on condition that you would tear me unto *nothing* ! But whilst thou art thus in vain bewailing thy misery, the *Angels* hale thee violently away from the brink of thy grave, to some place near the Tribunal-seat of *Christ* ; where being, as a cursed Goat, separated to stand beneath on Earth, as on the *left hand* of the Judge ; *Christ* shall rip up all the *benefits* he bestowed on thee, and the *torments* he suffered for thee, and all the *good deeds* which thou hast *omitted* ; and all the *ungrateful villanies* which thou didst *commit* against him, and his holy *Laws*.

Matt. 13. 41.

Matt. 23. 33.

Within thee thine own *conscience* (more than a thousand *Witnesses*) shall *accuse* thee : the *Devils*, who tempted thee to all thy lewdness, shall on the *one side* testify with thy *conscience* against thee ; and on the other side, shall stand the *Holy Saints* and *Angels* approving *Christ's* Justice, and detesting so *filthy* a Creature. Behind thee an hideous noise of innumerable fellow-damned *Reprobates* tarrying for thy company : Before thee all the World (b) burning in flaming fire : Above thee, an ireful Judge of deserved vengeance, ready to pronounce his *sentence* upon thee : Beneath thee, the fiery and sulphureous mouth of the *bottomless pit*, gaping to receive thee. In this woful Estate, to hide thy self, will be *impossible*.

(b) Augel.
Meditat.

(i) Rev. 6. 16,
17.

possible (for on that condition, thou wouldest (i) wish that the greatest Rock might fall upon thee :) to appear will be *intolerable*, and yet thou must stand forth, to receive with other Reprobates, this thy Sentence; *Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels.*

Bonavent.
Posill. Dom. 3.
post Pent.
Serm. 2.

Depart from me] There is a separation from all joy and happiness.

Ye cursed] There is a black and direful Excommunication.

Into fire] There is the cruelty of pain.

Everlasting] There is the perpetuity of punishment.

Prepared for the Devil and his Angels.] Here are thy infernal tormenting, and tormented companions.

O terrible Sentence! from which the condemned cannot escape: which being pronounced, cannot possibly be withstood: Against which a man cannot except, and from which a man can no where appeal. So that to the damned, nothing remains but *hellish torments*: which knows neither ease of pain, nor end of time. From this Judgment-seat thou must be thrust by Angels (together with all the damned Devils and Reprobates) into the *bottomless Lake of water darkness*, that perpetually burns with fire and brimstone. Whereunto, as thou shalt

Rev. 21. 8.

shalt be thrust, there shall be such *weeping*, *woes*, and *wailing*, that the *cry* of the company of *Core*, *Dathan*, and *Ahiram*, when the earth swallowed them up, was nothing comparable to this howling; nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which bottomless *Lake* after that thou art once *plunged*, thou shalt ever be *falling down*, and never meet a *bottom*: And in it thou shalt ever *lament*, and none shall *pity* thee: Thou shalt always *weep* for pain of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*: Thou shalt *weep* to think, that thy miseries are *past remedy*: Thou shalt *weep* to think, that to *repent* is to no purpose: Thou shalt *weep* to think, how for the shadows of short *pleasures*, thou hast incurred these *sorrows* of eternal *pains*: Thou shalt *weep*, to see how that *weeping* it self can nothing prevail: Yea, Bonaventur in *weeping*, thou shalt *weep more tears*, than there is *water* in the *Sea*; for the water of the *Sea* is *finite*, but the *weeping* of a *Reprobate* shall be *infinite*.

There thy *lascivious eyes* shall be afflicted with sights of *ghastly Spirits*: Thy *curious Ears* shall be affrighted with hideous noise of *howling Devils*, and the *gnashing teeth* of *damned Reprobates*: Thy *dainty Nose* shall be cloyed with noysom stench of *Sulphur*: Thy *delicate Taste* shall be
pained

pained with intolerable *hunger*: Thy *drunken Throat* shall be parched with unquenchable *thirst*: Thy *Mind* shall be tormented, to think how for the love of *abortive pleasures*, which perished ere they budded; thou so foolishly lost *Heavens joys*, and incurred'st *Hellish pains*, which last beyond eternity. Thy *Conscience* shall ever *sting* thee like an Adder, when thou thinkest how often *Christ* by his Preachers offered the *remission of sins*, and the *Kingdom of Heaven* freely unto thee, if thou wouldest but *believe and repent*: And how easily thou mightest have obtained mercy in those days; how near thou wast many times to have *repented*, and yet didst suffer the Devil and the World, to keep thee still in *impenitency*, and how the *day of mercy* is now past, and will never *dawn* again.

How shall thy understanding be racked, to consider, how for *momentary riches*, thou hast lost the *eternal treasure*; and changed *heavens felicity* for *hells misery*! where every part of thy body without intermission of pain, shall be continually tormented *alike*.

In these *Hellish torments* thou shalt be for ever deprived of the *Beatifical sight* of God, wherein consists the *sovereign good*, and life of the soul. Thou shalt never see *light*, nor the least *sight of joy*, but lie in

a perpetual Prison of utter darknes: Where shall be no order, but *horror*; no voice, but of *blasphemers*, and *howlers*; no noise, but of *torturers* and *tortured*; no society, but of the *Devil* and his *Angels*, who being tormented themselves, shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment without *pity*; misery without *mercy*; sorrow without *succour*; crying without *comfort*; mischief without *measure*; torment without *ease*: Where the *Worm* dieth not, and the *fire* is never quenched: Where the wrath of *GOD* shall seize upon the Soul and body, as the flame of fire doth on the lump of *Pitch*, or *Brimstone*. In which flame thou shalt ever be burning, and never consumed; ever dying, and never dead; ever roaring in the pangs of death, and never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand years, as there are *grass* on the *earth*, or *sands* on the *Sea-shore*, thou art no nearer to have an end of thy torments, than thou wast the first day that thou wast cast into them: Yea so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned soul could but conceive a hope, that those her torments should have an end; this would be some comfort to think,

Matt. 9.

G

that

that at *length* an end will come. But as oft as the *Mind* thinketh of this word *Never*, it is as *another Hell*, in the *midst* of Hell.

This thought shall force the damned to cry, *òuaì, òuaì*, as much as if they should say, *òx ài, òx ài*, O Lord *not ever, not ever* torment us thus. But their *Conscience* shall answer them as an *Echo*, *ài, ài, ever, ever*. Hence shall arise their doleful *òuaì, woe, and alas* for evermore.

This is that *second death*, the *general perfect fulness* of all *cursedness* and misery; which every damned Reprobate must *suffer*, so long as God and his *Saints* shall enjoy *bliss* and *felicity* in Heaven for evermore.

Thus far of the *misery* of man in his state of *corruption*, unless he be renewed by Grace in Christ.

Now follows the *knowledge* of *Mans self*, in respect of his state of *regeneration* by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOW let us see, how *happy* a godly man is, in his state of *renovation*, being reconciled to God in Christ.

The

The godly man, whose corrupt nature is renewed by grace in Christ and become a new creature, is blessed in a three-fold respect. First, in his life. Secondly, in his death. Thirdly, after death.

1. His blessedness during this life, is but in part, and that consists in seven things.

1. Because he is conceived of the (k) Spirit in the Womb of his Mother the Church: And is (l) born, not of blood, nor of the will of the flesh, nor of the will of Man, but of God, who in Christ is his (m) Father: So that the (n) Image of God his Father is renewed in him every day more and more.

(k) John 3. 9.

(l) John 1. 13.

(m) Gal. 4. 6, 7.

2 Cor. 9. 8.

(n) Eph. 4. 2,

3, 13.

Col. 3. 10.

2. He hath, for the merits of Christs sufferings, all his sins, original, and actual, with the guilt and punishment belonging to them, (o) freely and fully forgiven unto him: And all the (p) righteousness of Christ as freely and fully imputed unto him: And so God is (q) reconciled unto him; and (r) approveth him as righteous in his sight and account.

(o) Rom. 4. 8.

25.

Rom. 8. 1, 2.

1 Pet. 2. 24.

(p) Rom. 4.

5, 19.

(q) 2 Cor. 5. 19.

(r) Rom. 8.

33, 34.

(s) Act. 16. 18.

Eph. 2. 2.

(t) Joh. 20. 17.

Rom. 8. 26.

(u) Rom. 8.

17.

(v) Rev. 1.

3. He is freed from Satans (s) bondage, and is made a (t) brother of Christ, a fellow (u) heir of his Heavenly Kingdom: And a spiritual (w) King and Priest, to offer up (x) spiritual sacrifices to God by Jesus Christ.

(x) 1 Pet. 2. 5. Mal. 3. 17.

4. God *spareth* him, as a *man spareth his own Son, that serveth him.* And this *sparing* consists,

1. Not taking notice of every fault, but *bearing* with his infirmities, *Exodus* 34. Verse 6, 7. A loving Father will not cast his *Child* out of doors in his sickness.
2. Not making his *punishment* when he is *chastened*, as great as his deserts, *Psal.* 103. 10.
3. *Chastening* him *moderately*, when he seeth that he will not by any other means be reclaimed, *2 Sam.* 7. Ver. 14, 15. *1 Cor.* 11. Ver. 32.
- In 4. Graciously accepting his *endeavours*, notwithstanding the imperfection of his obedience; and so preferring the *willingness* of his mind, before the *worthiness* of his work, *2 Cor.* 8. 12.
5. Turning the curses which he deserved, to *crosses*, and fatherly *corrections*; yea all (x) things, all (y) *calamities* of this life, (z) death it self: yea, his (a) *very sins* unto his good.

(x) *Rom.* 8. 28.

(y) *Psal.* 89.

31, 33.

Psal. 119. 71.

Heb. 12. 10.

2 Cor. 12. 7.

(z) *1 Cor.* 15. 54, 55. *Heb.* 2. 14, 15. (a) *Luke* 22. 31, 32. *Psal.* 31: 13, 14. *Rom.* 5. 20, 21.

5. God gives him his *Holy Spirit*, which,

1. (b) *Sanctifieth* him by degrees throughout: (c) so that he doth more and more *die* to sin, and *live* to righteousness. (b) 1 Thes. 5. 23. (c) Rom. 8. 5, 10.

2. *Assures* him of his (d) *adoption*, and that he is by *Grace* the Child of God. (d) Rom. 8. 16

3. *Enconrageth* him to come with (e) *boldness* and *confidence* into the presence of God. (e) Heb. 4. 16. Eph. 3. 12.

4. *Moveth* him without *fear*, to say unto him, (f) *Abba Father*. (f) Gal. 4. 6. Rom. 8. 15, 16.

5. *Poureth* into his heart the gift of *sanctified prayer*.

6. *Perswadeth* him, that both he and his *prayers* are accepted and heard of God, for *Christ* his *Mediators* sake.

1. (g) *Peace* of Conscience. (g) Rom. 5. 1. & 14. 17.

7. Fills him with (h) *Joy* in the Holy Ghost: In comparison whereof, all *Earthly Joys* seem *vile* and *vain* unto him. (h) Rom. 14. 17.

6. He hath a *recovery* of his (i) *sovereignty* over the *creatures*, which he lost by *Adam's Fall*: And from thence free (i) Ps. 5. 8. Heb. 2. 7, 8.

(k) Rom. 14. *(k) liberty* of using all things which God
 14. hath not *(l) restrained*, so that he may use
 1 Tim. 4. 2. them with a good *(m) conscience*. For to
 &c. *(l)* 1 Cor. 9. *all things* in Heaven and Earth, he hath a
 19, 20. *(m)* 1 Cor. 3. *sure (n) title* in this life: And he shall have
 22, 23. the *Plenary* and peaceable *(o) possession* of
 Heb. 1. 7. them in the life to come. Hence it is that
 (n) 1 Cor. 3. 22 all *Reprobates* are but Usurpers of all that
 (o) Mat. 25. 34. they possess, and have no *(p) place* of their
 1 per. 1. 4. own but *Hell*.
 (p) Act. 1. 25.

7. He hath the assurance of Gods Fatherly care and protection day and night over him; which care consists in three things.

(q) Mat. 5. 32.
 2 Cor. 12. 14.
 psal. 23.
 psal. 34. 9, 10.

(r) Heb. 1. 14.
 psal. 34. 7.
 psal. 91. 11.

(s) Isa. 4. 3.

(t) Job 1. 10.

1. In *(q) providing* all things necessary for his *soul* and *body* concerning this life, and that which is to come: So that he shall be sure ever, either to have enough; or patience to be content with that he hath.
2. In that God gives his Holy *Angels* as *(r) Ministers*, a charge to attend upon him always for his good: Yea in danger, to pitch their tents about him for his safety, where ever he be. Yea, Gods protection shall defend him as a *(s) cloud* by day, and as a pillar of fire by night: And his providence *(t)* shall hedge him from the power of the Devil.

3. In

3. In that (u) *the eyes of the Lord are upon him, and his ears continually open, to see his state, and to hear his complaint; and in his good time to (m) deliver him out of all his troubles.* (u) *Plal 34.15*
Gen. 7. 1. (m) *ps 34.19.*

Thus far of the *blessed estate of the godly, and Regenerate man in this life: Now of his blessed estate in death.*

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHEN God sends death as his Messenger for the regenerate man, he meets him *half the way to Heaven*: For his (x) *conversation*, and (y) *affection* is there before him. Death is neither *strange* nor *fearful* unto him. Not *strange*, because he (z) *died daily*: not *fearful*, because whilst he *lived*, he was *dead*; and his life was (a) *hid with Christ in God*. To Die unto him therefore, is nothing else in effect, but to (b) *rest from his labour* in this World, to go (c) *home to his (d) fathers house*, unto the (e) *City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general assembly and Church of the first-born, to God*

(x) *phil. 3.20.*

(y) *Col. 3.2.*

(z) *1 Cor. 1.31*

(a) *Col. 3.2.*

(b) *Rev. 14.13*

(c) *2 Cor. 5.6.*

(d) *Joh. 14.21*

(e) *Heb. 12.22, &c.*

(f) psal. 41. 3.

(e) Gen. 49.

(b) 2. Cor. 5. 3.

(i) phil. 1. 23.

(k) psal. 42. 3.

(l) Rev. 6. 10.

(n) Rev. 22.
10.

the Judge of all, and to the Spirits of just men made perfect, and to Jesus the Mediator of the New Covenant. Whilst his Body is sick, his Mind is sound: For, God (f) maketh his bed in his sickness, and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of all the World; he giveth (like (e) Jacob, Moses, and Joshua) to his children and friends, godly exhortations and counsels, to serve the true God, to worship him truly all the days of their life. His blessed soul breatheth nothing but blessings, and such speeches as favour a sanctified spirit. As his outward man decayeth, so his inward man increaseth, and waxeth stronger. When the speech of his tongue faltereth, the sighs of his heart speak unto God: When the sight of the Eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His soul feareth not, but is bold to go (b) out of the body, and to dwell with her Lord: He sigheth out with Paul, (i) Cupio dissolvi, I desire to be dissolved and to be with Christ. And with (k) David, As the Hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: When shall I come and appear before God? He prayeth with the Saints, (l) How long, O Lord, which art holy and true? (m) Come Lord Jesus, come quickly, And

And when the (n) appointed time of his dissolution is come, knowing that he goeth to his (o) Father and Redeemer in the peace of a good conscience, and the assured persuasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon his (p) *Nunc dimittis*: Lord, now lettest thou thy Servant depart in peace, &c. and surrenders up his Soul, as it were, with his own hands, into the hands of his heavenly Father, saying with David: (q) Into thy hands, O Father, I commend my soul, for thou hast redeemed me, O Lord thou God of truth. And saying with Stephen, (r) Lord Jesus receive my spirit; He no sooner yields up his sacred Ghost, but immediately the (s) holy Angels, who attended upon him from his birth, unto his death, (t) carry and accompany his Soul into Heaven, as they did the soul of Lazarus into Abraham's bosom, which is the (u) Kingdom of Heaven, whither only good Angels and good works do accompany the Soul: The one to deliver their (w) charge; the other to receive their (x) reward.

(n) Job 14. 5.

(o) Psal. 31. 5.

(p) Luke 2. 29.

psal. 37-37.
Ila. 57. 2.

(q) psal. 31. 5.

(r) Acts 7. 59.

(s) Mat. 18. 10.

Acts 12. 15. &
27. 23.

(t) Luk. 16. 22

(u) Mat. 8. 11.

Luk. 13. 28.

Act. 15. 10, 11.

Eph. 1. 10.

Heb. 11. 9, 10,

16. & 12, 22,

23.

Luk. 19. 9. &

(w) psal. 91. 11. Hebr. 1. 14. (x) Revel. 14. 13. & 22. 12.

The Body in convenient time, as the sanctified (y) Temple of the Holy Ghost, the (z) members of Christ, nourished by his (a) Body, the (b) price of the blood of the Son

(y) 1 Cor. 6. 19

(z) 1 Cor. 6. 15

(a) Mat. 26. 26

(b) 1 Cor. 6. 20.

1 pet. 1. 19.

(c) 1 Thes. 4.
14. Act. 7. 6.
& 8. 2.
(d) Dan. 12. 2.
Joh. 5. 28, 29.
Luke 14. 14.
1 Thes. 4. 16,
17. Rev. 14. 13

Son of God, is by his fellow brethren reverently laid to (c) *sleep* in his grave, as in the *bed of Christ*: in an assured hope to (d) *awake in the Resurrection of the Just*, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect not only the *souls*, but the very *bodies* of the faithful also are termed *blessed*.

Thus far of the *blessedness* of the soul and body of the regenerate man *in death*. Now let us see the *blessedness* of his soul and body *after death*.

3. *Meditations of the blessed estate of the regenerate man after death.*

THIS estate hath three degrees.

1. From the Day of *Death*, to the *Resurrection*.

2. From the *Resurrection*, to the pronouncing of the *Sentence*.

3. After the *Sentence*, which lasts eternally.

As soon as ever the *regenerate man* hath yielded up his Soul unto *Christ*, the holy *Angels* take her into their custody, and immediately (e) *carry her into Heaven*: and there present her (f) *before Christ*, where she is crowned with a (g) *Crown of righteousness*

(c) Luk. 16. 22.
(f) Heb. 1. 14.
& 12. 24.
(e) 2 Tim. 4. 8.
Rev. 2. 10.
1 pet. 5. 4.

ousness and glory; not which she hath deserved by her good works, but which God hath promised of his free goodness to all those, who of love, have in this life unfeignedly served him, and sought his glory.

Oh, what joy will it be to thy Soul, which was wont to see nothing but misery and sinners, now to behold the face of the God of glory! Yea, to see Christ welcoming thee, as soon as thou art presented before him by the holy Angels, with an *Engle bone serve! Well done, and welcome good and faithful servant, &c.* enter into thy Masters joy. And what joy will this be, to behold thousand thousands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers? All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Confessors, and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in bliss and glory? If the Queen of Sheba, beholding the glory and attendance given to Solomon, as it were ravished therewith, brake out and said: *Happy are thy men, happy are these thy servants, which stand ever before thee, and hear thy wisdom.* How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Com-

Col. 1. 6.
Eph. 1. 21.

1 Kings 10. 8.

Luke 13.

1 Tim. 4. 8.

Rev. 7. 9.

Company? to behold the blessed Face of *Christ*, and to hear all the *treasures* of his divine *wisdom*! How shalt thou rejoyce to see so many *thousand thousands* welcoming thee into their heavenly Society! For as they all *rejoyced* at thy *conversion*; so will they now be much *more joyful* to behold thy *Coronation*: And to see thee receive thy *Crown*, which was laid up for thee against thy *coming*. For there the *Crown* of *Martyrdom* shall be put on the head of a *Martyr*, who for *Christ's Gospel's* sake indured torments: The *Crown* of *Virginity* on the head of a *Virgin*, which subdued *Concupiscence*: The *Crown* of *Piety and Chastity* on the head of them, who sincerely professed *Christ*, and kept their *Wedlock-bed* undefiled: The *Crown* of *good works* on the good *Almes-givers* head, who liberally relieved the *poor*: The *Crown* of *incorruptible glory* on the head of those *Pastors*, who by their preaching and good example, have converted souls from the corruption of sin, to *glorify* God in holiness of life. Who can *sufficiently* express the rejoycing of this *Heavenly company*, to see thee thus *crowned* with glory, arrayed with the shining *Robe* of righteousness, and to behold the *Palm* of *victory* put into thy hand? Oh what *gratulation* will there be, that thou hast *escaped* all the *miseries* of the *World*, the *snarcs* of the

De.

Devil, the pains of Hell, and obtained with them thy eternal rest and happiness? For there every one *joyeth* as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct joys, as they have co-partners of their joy. And in this joyful and blessed state, the Soul resteth with Christ in Heaven, till the Resurrection: when as the number of her Fellow-servants and Brethren be fulfilled, which the Lord termeth but a little season.

Rev. 7. 9

The second degree of mans blessedness after death, is from the Resurrection, to the pronouncing of the final Sentence. For at the last day,

1. The Elementary Heavens, Earth, and all things therein, shall be (b) dissolved, and purified with fire.

(b) 2 per. 3, 10, 12, 13.

2. At the (i) sound of the last Trumpet, or voice of Christ, the Archangel, the very same bodies, which the Elect had before (though turned to dust and earth) shall arise again. And in the same instant, every mans Soul shall re-enter into his own body, by virtue of the (k) Resurrection of Christ, their head: and be (l) made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes: Yet shall the

(i) 1 Cor. 15. 52.

1 Thes. 4. 16.

John 5. 28.

Ezek. 37. 7,

8, &c.

(k) Rom. 8. 11.

Phil. 3. 10, 11.

1 Thes. 4. 14.

(l) Rom. 5. 17.

1 Cor. 15. 22.

Matt. 19. 30.

the *Elect* find it true at that day, that *not* an hair of their head is perished.

1 Thessal. 4.

14.

Dan. 6. 23.

Par est Po-
testas Dei ad

instruendos, & restituendos homines. Athenagor.

3. They shall come forth out of their graves, like so many *Josephs* out of *Prison*; or *Daniels* out of the *Lions Den*; or *Jonahs* out of the *Whales Belly*.

(n) Isa. 65. 20.

(n) Tertul.de

Resurrect.c.6.

Hier.Epist.27

& 61.Aug.lib.

12. de Civit.

Dei, cap. 17. &

omnes Theo-

logi in 4. Sent

dist. 1. 44.

(o) Eph. 4. 13.

Ita communi-

ter credunt

Theologi in

4. Sent. dist. 44.

Vide Aug. de

Civit. Dei

lib. 22. c. 15.

& 16.

4. All the bodies of the *Elect* being thus made alive, shall arise in that (m) perfection of nature, whereunto they should have attained by their natural temperament, if no impediment had hindred: And in that vigor of age that a perfect man is at, about three and thirty years old, each in their (n) proper sex. Whereunto Divines think the *Apostle* alludeth, when he saith, (o) till we all come unto a perfect man, unto the measure of the age (or stature) of the fulness of *Christ*. Whatsoever imperfection was before in the body, (as blindness, lameness, crookedness) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind, nor *Leah* be blind-eyed, nor *Mephibosheth* be lame: For if *David* would not have the blind and lame to come into his house; much less will *Christ* have blindness and lameness to dwell in his Heavenly Habitation. *Christ* made all the Blind to see, the Dumb to speak, the Deaf to hear, the Lame to walk, &c. that came to him, to seek his grace on earth: Much more will he heal all their imperfections,

Etions, whom he will admit to his glory in Heaven. Among those Tribes, there is not one feeble: But the lame man shall leap as an Hart, and the dumb mans tongue shall sing. And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age, or stature; the ἀνάπλασις, or new creation from death, shall every way be more perfect than the πλάσις, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

psal. 105. 37
Isa. 35. 6.

3. The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities: For,

1. They shall be raised in power, whereby they shall for ever be freed from all wants, and weaknesses, and enabled to continue, without the use of meat, drink, sleep, and other former helps. 1 Cor. 15. 43
2. In incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death. 1 Cor. 15. 42
Isa. 65. 20.
Aug. Ench.
cap. 90.
3. In Glory, whereby their bodies shall (p) shine as bright as the Sun in the firmament: and which being made transparent, their souls shall shine (p) Mat. 13. 43
Luke 9. 31.

1 Thes. 4. 17.

(q) Exod. 34.

29.

(r) Matt. 17. 2.

(s) A&T. 6. 15.

1 Sam. 18. 4.

Hest. 6. 4.

(t) Ubi volet
spiritus, ibi
erit & corpus
August.
Mat. 24. 28.

shine through, far more glorious than their bodies. Three glimpses of which glory were seen, First, in (q) *Moses face*; Secondly, in the (r) *transfiguration*; Thirdly, in (s) *Stephens countenance*. Three instances and assurances of the glorification of our bodies, at that glorious day. Then shall David lay aside his *Shepherds weed*, and put on the robe of the Kings son *Jesus*, not *Jonathans*. Then every true *Mordecai* (who mourned under the *Sackcloth* of this corrupt flesh) shall be arrayed with the Kings royal apparel, and have the *Crown royal* set upon his head, that all the World may see, how it shall be done to him, whom the King of kings delighteth to honour. If now the rising of one Sun make the Morning so glorious; how glorious shall that day be, when innumerable millions of millions of bodies of Saints, and Angels shall appear more glorious than the brightness of the Sun! The body of Christ in glory surpassing all.

4. In (t) *Agility*, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the air, as Eagles flying unto their blessed carkass.

carcasses. To this agility of the Saints glorious bodies, the Prophet alludes, saying: (u) *They shall renew their strength: They shall mount up with wings as Eagles: They shall run, and not be weary; they shall walk and not faint.* And to this state may that saying of *Wisdom* be referred: (v) *In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.*

And in respect of these four qualities, (x) *Paul* calleth the raised bodies of the Elect, *Spiritual*: For they shall be spiritual in *qualities*, but the same still in *substance*.

(u) Isa. 40. 31.

(v) *Wisd* 3. 7

(x) 1 Cor. 15.

46.
Spiritualia
post resurrectionem
corpora
non quia cor-
pora esse desistant, sed quia spiritu vivificante subsistunt.
Aug. lib. 13.

pota esse desistant, sed quia spiritu vivificante subsistunt.
de civit. Dei, cap. 22.

Psal. 8. 5:

Phil. 3. 21:

Heb. 2. 16:

And howsoever *sin* and *corruption* make a man in this state of *mortality* lower than *Angels*; yet surely when God shall thus crown him with glory and honour, I cannot see, how man shall be any thing *inferiour* to *Angels*. For are they *Spirits*? So is *Man* also in respect of his *Soul*; yea, more than this: They shall have also a spiritual Body, fashioned like unto the glorious body of the Lord *Jesus Christ*; in whom mans nature is exalted by a personal union into the glory of the God-head, and individual soci-

H

ety

Heb. i. 14.
psal. 91. 11.

(y) Jude v. 6.
(z) 2 pet. 2. 4.

ety of the blessed *Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a Prerogative above them. Nay, they are but *Spirits* appointed to be *Ministers* unto the *Elect*: And as many of them, who at the first disdained this office, and would not keep their (y) first standing, were for their pride (z) hurled into Hell. This lesseneth not the *dignity of Angels*, but extols the greatness of God's love to *Mankind*.

(a) 2 pet. 3.
10, 11, 12.

(b) 1 Cor. 13.
51.
(c) Luk. 17. 31

But as for all the *Elect*, who at that second and sudden coming of Christ, shall be found *quick and living*; The (a) fire that shall burn up the corruption of the World, and the works therein; shall in a (b) moment, in the twinkling of an eye, overtake them as it (c) finds them, either grinding in the mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and so (burning up their dross and corruption) of mortal, make them *immortal* bodies: And this change shall be unto them in stead of death.

The *Elect*
Souls *Apostrophe* to her body at her first meeting in the Resurrection.
Cant. 2. 14.

Then shall the *Soul* with joyfulness greet her *body*, saying: O well met again, my dear sister. How sweet is thy voice! How comely is thy countenance, having lien hid so long in the clefts of the rocks, and in the secret places of the grave! Thou art indeed an habitation fit, not only for me to dwell in, but such as the *Holy Ghost*

Ghost thinks meet to reside in, as his *Temple* for ever. The *Winter* of our *affliction* is now past: The *storm* of our *misery* is blown over and gone. The *Bodies* of our *Elect* Brethren appear more *glorious* than the *Lily-flowers* on the earth: The time of singing *Hallelujah* is come; and the voice of the *trumpet* is heard in the Land. Thou hast been my *Toke-fellow* in the Lord's labours, and *companion* in persecutions and wrongs, for *Christ* and his *Gospels* sake; now shall we enter together into our *Masters* joy. As thou hast *born* with me the *Cross*: So shalt thou now *wear* with me the *Crown*. As thou hast with me *sowed* plenteously in *tears*, so shalt thou *reap* with me abundantly in *joy*. O blessed, aye blessed be that God! Who (when yonder *reprobates* spent their whole time in *Pride*, *fleshy lusts*, *eating*, *drinking*, and *profane vanities*) gave us *grace* to joyn together in *watching*, *fasting*, *praying*, reading the *Scriptures*, keeping his *Sabbaths*, [hearing *Sermons*, receiving the *Holy Communion*, relieving the *Poor*; exercising (in all *humility*) the works of *Piety* to God; and walking *conscionably* in the duties of our calling, towards *men*. Thou shalt, anon, hear *no mention* of thy *sins*, for they are *remitted* and *covered*; but every *good work*, which thou hast done for the *Lord's* sake, shall be rehearsed, and rewarded. psal. 31. 1.

Cheer up thy heart, for thy Judge is
 Dan. 9. 21. &c. *flesh of thy flesh, and bone of thy bone.*
 Lift up thy head, behold these glorious
Angels, like so many Gabriels, flying to-
 Luke 21. 28. *wards us, to tell us, that the day of our re-*
demption is come, and to convey us in the
 Cant. 2. 1, 3. *Clouds, to meet our Redeemer in the Air.*
 Lo they are at hand: *Arise therefore my*
 Dove, *my Love, my fair One, and come*
 Verse 17. *away. And so like Roes, or young Harts,*
they run with Angels towards Christ, over
the trembling mountains of Bether.

6. Both *quick and dead* being thus *revi-*
ved and glorified, shall forthwith (by the
 Luke 17. 34, *Ministry of Gods Holy Angels)* be gather-
 35, 36. *ed from all the quarters and parts of the*
 1 Thes. 4. 17. *World, and caught up together in the Clouds,*
to meet the Lord in the Air, and so shall
 come with him, as a part of his glorious
 1 Cor. 6. 1, 3. *train, to judge the Reprobates and evil An-*
gels. The twelve Apostles shall sit upon
twelve Thrones (next Christ) to judge the
 1 Cor. 6. 2, 3. *twelve Tribes, (who refused to hear the*
Gospel preached by their Ministry,) And
all the Saints (in honour and order) shall
stand next unto them, as Judges also, to
judge the evil angels, and earthly-minded
men. And as every of them received grace
in this life, to be more zealous of his glory,
and more faithful in his Service, than o-
 Rev. 22. 12. *thers: So shall their glory and reward be*
 2 Cor. 5. 6. *greater than others in that day.*

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the (d) Air, (d) 1 Thess. 4. over the Valley of Jehosaphat, by Mount Olivet, near unto Jerusalem, Eastward from the Temple, as it is probable for four reasons.

1. Because the holy Scripture seems to intimate so much in plain words. *I will gather all Nations into the valley of Jehosaphat, and plead with them there. (e) Cause thy mighty one to come down, O Lord: Let the Heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to Judge all the Heathen round about. Jehosaphat signifieth, the Lord will judge. And this Valley was so called, from the great (f) victory which the Lord gave (g) Jehosaphat, and his people over the Ammonites, Moabites, and Inhabitants of Mount Seir. Which victory was a Type of the final victory, which Christ, the supreme Judge, shall give his Elect over all their enemies in that place, at the last day, as all the Jews interpret it. See Zach. 14. 4, 5, Psal. 51. 1, 2, &c. all agreeing, that the place shall be thereabouts.*

Joel 3. 1, 2. &c.

(e) ver. 11, 12.

(f) 2 Chron. 30.

(g) Near this Valley was Mount Moriah, where Abraham sacrificed Isaac, Gen. 22. Jacob saw Angels ascending and descending on a Ladder, Gen. 28.

The Angel put up his sword, and fire from Heaven burnt the Sacrifice in Araunah's floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 3. 1. Christ preached the Gospel, suffered his passion, and entered into his glory, Corb. in Gen. 28.

2. Because that as *Christ* was *thereabouts* crucified, and put to open shame; so *over* that place his glorious Throne should be erected in the *Air*, when he shall appear in *Judgment*, to manifest his *Majesty* and *glory*. For it is meet that *Christ* should in that place judge the World with righteous judgment, where he himself was unjustly judged and condemned.

3. Because, that seeing the *Angels* shall be sent to gather together the *Elect* from the four winds, from one end of *Heaven* to the other: It is most probable, that the place whither they shall be gathered to, shall be near *Jerusalem*, and the *Valley of Jehoshaphat*: Which (b) *Cosmographers* describe to be in the midst of the superficies of the earth: If the *termini à quibus*, be the four parts of the World; the *terminus ad quem*, must be about the Center.

(b) The Sea beyond *Jordan* towards *Tyus*, cutteth the midst of the World. And *Ezechiel* saith of *Jerusalem*,

In medio gentium posui eam; That from *Sion*, as from a center, the law should be published to all Nations, and there all Nations shall be judged according to the Law, *Rom. 2. 12.*

4. Because the *Angels* told the *Disciples*, that as they saw (i) *Christ* ascend from *Mount Oliver*; which is over the *Valley of Jehoshaphat*: So he shall in like manner come down from *Heaven*. This is the opinion of (k) *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*.

(i) *Richardus de villa nova*. Thom. in 1 *Sent. Dist.* 47, 48.

5. Lastly,

5. Lastly, when *Christ* is set in his glorious (l) *Throne*, and all the (m) *many thousands* of his *Saints* and *Angels*, shining more bright than so many *Suns* in glory, sitting about him: And the body of *Christ* in glory and brightness surpassing them all; The *Reprobates* being separate, and remaining *beneath* upon the earth; (for the right hand signifieth a *blessed*, the left hand a *curst* Estate:) *Christ* will first pronounce the sentence of *absolution*, and blis upon the *Elect*; First, because he will thereby increase the grief of the *Reprobate* that shall hear it. Secondly, to shew himself more prone to (n) *Mercy* than to *Judgment*. And thus from his *Throne* of *Majesty* in the *Air*, he shall (in the sight and hearing of all the *World*) pronounce unto his *Elect*, Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the *World*, &c.

Come ye] Here is our blessed union with *Christ*, and by him, with the whole *Trinity*.

Blessed] Here is our absolution from all sins, and our plenary endowments with all grace and happiness.

Of my Father] Here is the *Author*, from whom, by *Christ* proceeds our felicity.

Inherit] Here is our *Adoption*.

The Kingdom] Behold our *Birth-right* and possession.

(l) Mat. 25. 31.
(m) Jude v. 14
Rev. 20. 11, 12

Mat. 19. 28.
Hilar. in
Cent. 21.
Anselm. in
Matt. c. 25.

(n) psal. 145 9.
Isa. 28. 21.
Ad pœnas
tardus Deus
est, ad præ-
mia velox.
Matt. 25. 34.

Prepared] See Gods Fatherly care for his chosen.

From the foundation of the World] O the free, eternal, unchangeable *Election* of God!

Rom. 9. 3.

How much are those souls bound to love God, who of his meer *good will* and pleasure, chose and loved them, before they *had done either good or evil!*

John 2. 29.
1 pet. 1. 8.

For I was hungry, &c.] O the *Goodness* of *Christ*, who takes notice of all the *good works* of his Children, to *reward* them! How great is his *love* to poor Christians, who takes every work of mercy done to *them* for his sake, as if it had been done to himself! *Come ye to me*, in *whom* ye have *believed*, before ye *saw me*: And whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*. *Come now*, from *labour*, to *rest*; from *disgrace*, to *glory*; from the jaws of *death*, to the joys of *eternal Life*. For my sake ye have been *railed upon*, *reviled*, and *curst*:

Matt. 5. 11.

psal. 27. 10.
Matt. 19. 29.

But *now* it shall appear to all those *curst Esaus*, that you are the true *Jacobs*, that shall receive your *Heavenly Fathers blessing*: And *blessed* shall you be. Your *fathers*, *mothers*, and *nearest kindred* forsook, and cast you off, for my *Truths* sake, which you maintained: But now my *Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever.

John 20. 17.
2 Cor. 6. 18.

You

You were cast out of your *lands and livings*, and forsook all for my sake and the *Gospels*: But that it may appear that you have not *lost* your *gain*, but *gained* by your *loss*; in stead of an *Earthly inheritance* and possessions, you shall possess with me the inheritance of my *Heavenly Kingdom*: where you shall be for love, *Sons*; for birth-right, *Heirs*; for dignity, *Kings*; for holiness, *Priests*; and you may be bold to enter into the *possession* thereof *now*, because my *Father* prepared and kept it for you, ever since the *first foundation* of the *world* was laid.

Immediately after this Sentence of *absolution* and *benediction*, every one receiveth his *Crown*, which *Christ the righteous Judge* puts upon their heads, as the reward which he hath promised of his *grace* and *mercy*, unto the *Faith* and *good works* of all them that loved that *his appearing*. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the feet of *Christ*; and prostrating themselves, shall with *one heart* and *voice*, in an *Heavenly* sort and consort, say: *Praise, and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wert killed, and hast redeemed us to God by thy blood, out of every kindred and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to*
raign

2 Tim. 4. 8.
1 pet. 5. 4.

Revel. 4. 10.

*reign with thee in thy Kingdom for evermore,
Amen.*

1 Cor. 6. 1, 2,
3, &c.
Matt. 19. 13.

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and *evil Angels*: By *approving*, and *giving testimony* to the *righteous sentence* and *judgment* of *Christ* the *Supreme Judge*.

After the pronouncing of the *Reprobates Sentence* and *Condemnation*, *Christ* will perform two solemn *Actions*.

John 17. 12,
14, 23, 24.

1. *The presenting of all the Elect unto his Father*; Behold, O *righteous Father*, these are they whom thou gavest me, I have kept them, and none of them is lost. I gave them thy *Word*, and they believed it, and the *World* hated them, because they were not of the *World*, even as I was not of the *World*. And now, *Father*, I will that those whom thou hast given me, be with me where I am, that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: That the *World* may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

1 Cor. 15. 24.

2. *Christ shall deliver up the Kingdom to God*, even the *Father*, that is, shall cease to execute his office of *Mediatorship*; whereby as he is *King*, *Priest*, *Prophet*, and *Supreme Head* of the *Church*, he suppressed his *Enemies*, and ruled his faithful people by his *Spirit*, *Word*, and *Sacraments*.

So

So that his *Kingdom of grace* over his Church in this World *ceasing*; he shall rule *immediately* as he is God, equal with the *Father*, and the *Holy Ghost*, in his *Kingdom of Glory* for evermore. Not that the dignity of his *Manhood* shall be any thing *diminished*; but that the *Glory* of his *God-head* shall be more manifested: So that as he is God, he shall from thenceforth in all *fulness*, without all *external* means, rule all in all.

From this *Tribunal* seat, *Christ* shall arise, and with all his glorious Company of *Elect Angels* and *Saints*, he shall go up triumphantly, in order and array, unto the heaven of heavens, with such a heavenly noise and Musick, that now may that song of *David* be truly verified, *God is gone up with a triumph, The Lord with the sound of the trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the Earth, he is greatly to be exalted.* And that *Marriage-song* of *John*; *Let us be glad and rejoice, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her self ready. Allelujah; for the Lord God omnipotent reigneth.*

psal. 47. 3, 4, 7, 8.

Rev. 19. 6, 7.

The third and last Degree of the blessed state of a *Regenerate Man* after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

Medi-

Meditations of the blessed estate of a Regenerate Man in Heaven, after he hath received his sentence of Absolution, before the Tribunal-seat of Christ, at the last day of Judgment.

3 Cor. 4. 17.
Rom. 8. 18.

Rom. 8. 17.

Here my Meditation dazzleth, and my Pen falleth out of my hand; the one being not able to conceive, nor the other to describe, that most excellent bliss, and eternal weight of glory (whereof all the afflictions of this present life are not worthy) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ, as joynt-heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus.

The holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects:

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

1. Of the Place.

THe place is the (o) *Heaven of Heavens*, or the (p) *third Heaven*, called *Paradise*: whither *Christ* (in his humane nature) ascended *far above all visible heavens*. The (q) *Bridegrooms Chamber*, which by the firmament, as by an azured curtain spangled with glittering stars, and glorious planets, is hid, that we cannot behold it with these corruptible eyes of flesh. The *Holy Ghost* (framing himself to our weakness) describes the glory of that place, (which no man can estimate,) by such things as are most precious in the estimation of man. And therefore liketh it to a great and a holy City, named the (r) *Heavenly Jerusalem*. Where only God and his people, (who (s) are saved, and written in the *Lambs Book*) do inhabit: all built of (t) *pure gold*, like unto clear glass, or *Crystal*: the walls of *Jasper-stone*: the foundations of the walls garnished with twelve manner of precious stones; having (u) *twelve gates*, each built of one pearl: (w) *three gates towards each of the four corners of the World*: and at each gate an (x) *Angel*, (as so many Porters) that (y) *no unclean thing should enter into it*. It is (z) *four square*, therefore perfect: the length, the breadth,

and

(o) 1 Kin. 8. 27

(p) 2 Cor. 12.

24.

(q) Psal. 19. 5.
Matt. 25. 10.(r) Rev. 21. 2,
&c.(s) Vers. 24.
& 27.(t) Ver. 18.
Ver. 11.

Ver. 19, 20.

(u) Ver. 21.

(w) Ver. 13.

(x) Ver. 12.

(y) Ver. 27.

(z) Ver. 16.

Rev. 22. 1.

ver. 2.

psal. 87. 3.

2 Cor. 12. 4.

1 Cor. 2. 5.

and height of it are equal, 12000. furlongs every way: Therefore glorious and spacious. Through the midst of her streets ever runneth a pure River of the water of Life, as clear as Crystal: therefore wholesom. And on either side the River, is the Tree of Life, ever growing: which bears twelve manner of fruits, and gives fruit every month: therefore fruitful. And the leaves of the Tree are health to the Nations: therefore healthy. There is therefore no place so glorious by creation, so beautiful with delectation, so rich in possession, so comfortable for habitation. For there the King, is Christ: The Law, is love; the honour, verity; the peace, felicity; the life, eternity. There is light without darkness; mirth, without sadness; health, without sickness; wealth, without want; credit, without disgrace; beauty without blemish; ease, without labour; riches, without rust; blessedness, without misery; and consolation that never knoweth end. How truly may we cry out (with David) of this City, *Glorious things are spoken of thee, O thou City of God*: And yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that *no tongue is able to express, nor heart of man to conceive the glory thereof*: as witnesseth S. Paul, who was in it, and saw it.

O let us not then *dote* so much upon these wooden cottages, and houses of moulding clay, which are but the tents of ungodliness, and habitation of sinners: but let us look rather, and long for this *Heavenly City*, whose builder and maker is God: which he (who is not ashamed to be called our God) hath prepared for us.

Heb. II. 10.

Heb. II. 6.

2. Of the Object.

THe blisful and glorious object of all intellectual and reasonable Creatures in Heaven, is the God-head, in *Trinity of Persons*; without which, there is neither joy, nor *felicity*: But the very *fulness* of joy consisteth in *enjoying* the same.

This *Object* we shall enjoy two ways.

1. By a *beatifical vision* of God.

2. By possessing an *immediate communion* with this divine nature.

The (b) *beatifical vision* of God is that only, that can content the infinite mind of man. (c) For every thing tendeth to its center. God is the center of the soul: Therefore (like *Noah's Dove*) she cannot rest nor joy, till she return and enjoy him.

(b) Visio Dei beatifica sola est summum bonum nostrum.

Aug. lib. de Trin. c. 13.

(c) Fecisti nos domine ad te: inquietum igitur est cor nostrum, donec requiescat in te.

Aug. Consolat. I. cap. 1. &c.

All

All that God bestowed upon *Moses*, could not satisfie his *mind*, unless he might
 (d) *see the face of God*. Therefore the whole Church prayeth so earnestly : (e) God be merciful unto us, and cause his face to shine upon us. When Paul once had seen this blessed sight ; he (ever after) counted all the riches, and glory of the World (in respect of it) to be but (f) *dung* : and all his life after was but a *sighing out* (*cupio dissolvi*) (g) *I desire to be dissolved, and to be with Christ*. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision. Father, I will that they which thou hast given me, be (where?) even where I am : (to what end?) that they may behold that my glory, &c. If *Moses's* face did so shine, when he had been with God but forty days, and seen but his *back-parts* : How shall we shine, when we shall see him *face to face* for ever ? and know him as we are known, and as he is ? Then shall the soul no longer be termed *Marah*, *bitterness*, but *Naomi*, *beautifulness* : For the Lord shall turn her *short bitterness*, to eternal beauty and *blessedness*, Ruth 1. 20.

The second means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, first, by being (as members of Christ) united to his *manhood*, and by the *manhood* (personally united to the Word)

we

(d) Exod. 33.

13.

(e) Psal. 67. 1.

Ps. 90. 1.

(f) Phil. 3. 8.

11.

(g) Phil. 1. 23.

John 17. 14.

Exod. 34. 29.

Exod. 33. 31.

1 Cor. 13. 12.

2 Cor. 3. 18.

1 John 3. 2.

we are united to *him*, as he is God: and by his God-head, to the *whole Trinity*. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this Communion) they shall have neither *grace* with him, nor *glory* from him. For want of this Communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* But (by vertue of this Communion) the penitent Soul may boldly go and say unto Christ, (as Ruth unto Boaz :) Spread, O Christ, the wing of the garment of thy mercy over thine hand-maid: for thou art my kinsman. This Communion God promised Abraham, when he gave him *himself* for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresseth in one word, saying: *That God shall be all in all unto us.* Indeed, God is now all in all unto us: but by Means, and in a small measure. But in heaven, God himself immediately (in fulness of measure, without all Means) will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be *salvation*, and joy to our souls; life and health to our bodies; beauty to our eyes; musick to our ears; honey to our mouths; perfume to our nostrils; meat to our bellies; light to our understandings; contentment to our

Mark 5. 71

Ruth 3. 91

Gen. 15. 1.

John 17. 209
21.

1 Cor. 15. 28.

(b) Anima a-
nimæ erit De-
us. Bern.

(i) Non potest
summum re-
rum conditor
in se non ha-
bere quæ re-
bus à se con-
ditis dedit :
quemadmo-
dum sol astris.
Hugo l. 4. de
anima c. 15.

Rev. 21. 23.

our *wills*; and *delights* to our *hearts*: And what can be lacking, where God himself will be the (b) *soul of our souls*? Yea, all the strength, wit, pleasures, virtues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are (i) nothing but sparkles of those things, which are in *infinite perfection* in God. And in him we shall enjoy them in a far *more perfect* and blessed manner. He *himself* will then supply *their* use: Nay, the *best* creatures (which serve us now) shall not have the honour to serve us *then*. There will be *no need of the Sun, nor of the Moon to shine in that City*; for the glory of God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is *excellent* in any Creatures, let us say to our selves; How much more *excellent* is he, who gave them this *excellency*? When we behold the *wisdom* of men, who over-rule creatures *stronger* than themselves; *out-run* the Sun and Moon in dis-
course, prescribing *many years* before, in what courses they shall be *eclipsed*: Let us say to our selves, How *admirable* is the *wisdom* of God, who made men so wise! When we consider the *strength* of *Whales* and *Elephants*, the tempest of *Winds*, and
ter-

Seneca de be-
neficiis, l. 2.
cap. 19.

terror of *Thunder* ; let us say to our selves, How strong, how *mighty*, how *terrible* is that God, that makes these mighty and fearful Creatures ! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom *all* these Creatures have received their sweetness ! When we behold the admirable colours which are in Flowers, and Birds, and the *lovely* beauty of Women : Let us say, How fair is that God, that made these so fair !

And if our loving God hath thus provided us so many excellent *delights*, for our passage thorow this *Bochim*, or valley of tears ; what are those pleasures which he hath prepared for us, when we shall enter into the *palace* of our *Masters* joy ? How shall our souls be there ravished with the love of so *lovely* a G O D ? So glorious is the *object* of heavenly *Saints* : So amiable is the sight of our gracious *Saviour*. Judg. 2. 51

3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the *Elect* in Heaven shall have four super-excellent *Prerogatives*.

(k) Matt. 25.

1 Pet. 1. 4.

(l) Eph. 2. 19.

Heb. 12. 22.

(m) Act. 22.

26.

(n) Act. 22. 28.

(o) 1 Pet. 1. 18.

* Rev. 5. 10.

1 Pet. 2. 5.

Rom. 16. 10.

(p) 1 Pet. 2. 5.

(q) Heb. 13. 15

(r) Mat. 13. 43.

Phil. 3. 21.

Act. 12. 6.

Luke 9. 30.

Mark 9. 3.

1. They shall have the *Kingdom of Heaven* for their (k) *inheritance*: and they shall be free (l) *Denizens* of the *heavenly Jerusalem*. S. Paul (by being a free (m) *Citizen of Rome*) escaped whipping; but they, who are once *free Citizens* of the *heavenly Jerusalem*, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a (n) *great sum of money*, but with the (o) *precious blood* of the Son of God.

2. They shall be all *Kings* and *Priests* *: *Spiritual Kings*, to reign with Christ, and to triumph over Satan, the World, and Reprobates: and *Spiritual Priests*, to offer unto God the (p) *spiritual Sacrifice* of (q) *Praise and Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. O what a comfort is this to poor Parents, that have many Children! If they breed them up in the fear of God, and to be true Christians; then are they Parents to so many *Kings* and *Priests*.

3. Their bodies shall (r) *shine* as the brightness of the *Sun* in the firmament: Like the glorious Body of Christ, which shined brighter than the Sun at Noon, when it appeared to Paul. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore

fore (saith the Apostle) it shall rise a *glorious body*; yea, a *spiritual body*, not in *substance*, but in *quality*: Preserved by *spiritual means*, and having (as an Angel) ability to ascend or descend. Oh what an honour is it, that our bodies (falling *more vile* than a *carrien*) should thus arise in glory, like unto the body of the Son of God!

1 Cor. 15. 43.
Ver. 44.

1 Thess. 4. 1.

4. Lastly, they (together with all the holy Angels) *there*, keep (without any labour to distract them) a *perpetual Sabbath*, to the glory, honour, and praise of the aye-blessed *Trinity*, for the *creating*, *redeeming*, and *sanctifying* of the Church: and for his power, wisdom, justice, mercy, and goodness, in the government of Heaven and Earth. When thou hearest a sweet Consort of Musick; meditate how happy thou shalt be, when (with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spiritual *Allelujah*, in that *eternal blessed Sabbath*; where there shall be such variety of pleasures, and satiety of joys, as neither know tediousness in doing, nor end in delighting.

4. Of the effects of those Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven, five notable effects.

*1 Cor. 1. 10.
Aug. soliloq.
cap. 36. Ni-
hil notum in
terrâ, nihil
ignotum in
cœlo.

*Corinth. 13.
12.

2 Corinth. 3.
36.

Res veræ
sunt in mun-

do invisibili, in mundo visibili umbræ rerum. Herm.

1. **T**hey shall * know God, with a perfect *knowledge*, so far as Creatures can possibly comprehend the *Creator*. For there we shall see, the *Word*, the *Creator*; and in the *Word*, all *Creatures* that by the *Word* were *created*: So that we shall not need to learn (of the things which were made) the knowledge of him by whom *all* things were made. The *excellentest* creatures in this life, are but as a *dark veil*, drawn betwixt God and us: but when this *veil* shall be drawn aside; then shall we see God *face to face*, and *know him as we are known*.

We shall know the power of the *Father*, the wisdom of the *Son*, the *Grace* of the *Holy Ghost*; and the indivisible nature of the blessed *Trinity*. And in him we shall know, not only *all our friends* (who died in the faith of Christ) but also *all the faithful that ever were, or shall be*. For,

1. Christ

1. Christ tells the *Jews*, that they shall see *Abraham Isaac, and Jacob, and all the Prophets, in the Kingdom of God*: Therefore we shall know them. Luke 13. 28.

2. *Adam* in his innocency knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he awaked: Much more then shall we know our kindred, when we shall awake perfected and glorified in the Resurrection. Gen. 2. 23.

3. The Apostles knew *Christ* after his Resurrection, and the *Saints which rose with him, and appeared in the Holy City*. Matt. 27. 53.

4. *Peter, James, and John* knew *Moses and Elias* in the transfiguration: How much more shall we know one another, when we shall be all glorified? Matt. 17. 4.

5. *Dives* knew *Lazarus* in *Abrahams bosom*: Much more shall the Elect know one another in Heaven. Luke 16. 23.

6. *Christ* saith, that the twelve *Apostles* shall sit upon twelve *Thrones*, to judge (at that day) the twelve Tribes: Therefore they shall be known, and consequently the rest of the Saints. Matt. 19. 28.

7. *Paul* saith, that at that day we shall know as we are known of God: and *Augustine* (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her Husband with external eyes; so in the life to come, she should know his heart, I 4 and

I Cor. 13. 12.
August. ad In-
licam vidu-
am. Ep. 6.

and what were all his thoughts and imaginations. Then Husbands and Wives, look to your actions and thoughts: For all shall be made manifest one day. See 1 Cor. 4. 5.

Gen. 25. 35.
2 King. 22.

8. The faithful in the Old Testament, are said to be gathered to their *Fathers*: therefore the knowledge of our friends remains.

1 Cor. 13. 8.

9. Love never falleth away: Therefore knowledge the ground thereof remains in another life.

Rom. 2. 5.
Rev. 22. 12.
Eccl. 12. 14.
Rom. 2. 16.

10. Because the last day shall be a declaration of the just judgment of God, when he shall reward every man according to his works: and if every mans work be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) Every man shall appear, to account for the work that he hath done in his body, &c. See Wisdom Chapter 5. verse 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy shall cease; yea, Christ shall then cease to rule, as he is Mediator; and rule all in all, as he is God equal with the Father, and the Holy Ghost.

Matt. 12. 36.

1 Cor. 5. 10.

1 Cor. 15. 14.
28.

The greatest *knowledge* that men can attain unto in *this life*, comes as far short of the *knowledge* which we shall have in *heaven*; as the *knowledge* of a *child* that cannot yet speak plain, comes of the *knowledge* of the greatest Philosopher in the World. They who thirst for *knowledge*, let them long to be Students of this *University*. For all the *light* by which we know any thing in this World, is nothing but the very shadow of God. But when we shall know God in Heaven, we shall in him, know the *manner* of the work of the *Creation*, the *mysteries* of the work of our *Redemption*: Yea, so much knowledge as a *Creature* can possibly conceive and comprehend of the *Creator*, and his works. But whilst we are in *this life*, we may say with *Job*: *How little a portion bear we of him?* and assure our selves with *Syracides*, that, *There are hid yet greater things than these be, and that we have seen but a few of God's Works.*

1 Cor. 13.11;

Lumen est
umbra Dei, &
Deus est lu-
men luminis.
Plato. Pol. 6.

Job 26. 14;

Eccius. 42. 32;

2. They shall love God with as perfect and absolute a love, as possibly a creature can do. The manner of loving God, is to love him for himself: The *measure*, is to love him without measure. For in *this life* (*knowing God but in part*) we love him but in part: But when the Elect in Heaven shall fully know God, then they will perfectly love God. And for the infinite causes
of

1 Cor. 13. 12;

of love (which they shall know to be in him) they shall be *infinitely* ravished with the love of him.

Psal. 16. 11.

Psal. 36. 8.

3. They shall be filled with all manner of divine pleasures. At thy right hand (saith David) there are pleasures for evermore; Yea, they shall drink (saith he) out of the River of pleasures. For as soon as the soul is admitted into the actual fruition of the beatifical essence of God; she hath all the goodness, beauty, glory, and perfection of all creatures (in all the World) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: If any delight in fairness, the fairest beauty is but a dusty shadow to that: He that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain: He that loveth honour, shall there enjoy it, without the disgrace of cankred envy: He that loveth treasure, shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health, that no sickness shall impair; and life, that no death can determine. In a word, look how far this wide world surpasseth, for light, pleasures, and comfort, the dark and narrow womb, wherein thou wast conceived a child: So much doth the World to come exceed in joys, solace, and consolation,

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this present World. How happy then shall we be, when this life is changed, and we translated thither?

4. They shall be replenished with an unspeakable joy. In thy presence (saith David) *Psal. 16. 11.* is the fulness of joy. And this joy shall arise chiefly from the vision of God: And partly from the sight of all the holy Angels and blessed souls of just and perfect men, who are in bliss and glory with him.

But especially from the blissful sight of Jesus, the Mediator of the New Testament, our Emmanuel, God made man. His sight will be the chief cause of our bliss and joy. If the Israelites in Jerusalem, so shouted for joy, that the earth rang again, to see Solomon crowned; how shall the Elect rejoyce in Heaven, to see Christ (the true Solomon) adorned with glory? If John Baptist at his presence did leap in his Mothers womb for joy; how shall we exult for joy, when he will be, not only with us, but in us in Heaven? If the Wisemen rejoiced so greatly to find him, a Babe, lying in a Manger: *Matt. 2. 10.* How great shall the joy of the Elect be, to see him sit (as a King) in his celestial throne? If Simeon was glad to see him an Infant, in the Temple, presented by the hands of the Priest: How great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If Joseph and Mary were so joyful to find him in the *midst*

Heb. 12. 24.

1 King. 1. 40.

Luke 1. 44.

Joh. 17. 22.

Matt. 2. 10.

Luke 2. 28.

Luke 2. 46.

(f) Facilius
dicere possu-
mus quid ibi
non sit, quàm
quid ibi sit.
Aug. de sym.
lib 3.
I Cor. 2. 5.
Matt. 23. 21.
* John 16. 22.

Hest. 1. 3.

Phil. 3. 8.

Acts 2. 45.

midst of the *Doctors*, in the *Temple*; how glad shall our souls be, to see him sitting as Lord among *Angels* in heaven? This is that joy of our Master, which (as the Apostle saith) (f) *the eye hath not seen, the ear hath not heard, nor the heart of man can conceive*: Which because it cannot enter into us, we shall enter into it.

5. Lastly, they shall enjoy this blissful and glorious estate for evermore. Therefore it is termed *everlasting life* *: and Christ saith, *that our joy shall no man take from us*. All other joys (be they never so great) have an end. *Ahasuerus's* Feast lasted an hundred and eighty days: but he and it, and all his joys are gone. For mortal man to be assumed to heavenly glory, to be associated to *Angels*, to be satiated with all delights and joys, but for a time, were much: but to enjoy them for ever without intermission of end, who can hear it, and not admire it! Who can muse of it, and not be amazed at it! All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to be but loss and dung, in respect of that. And therefore (with uncessant Prayers, Fasting, Alms-deeds, Tears, Faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions. Christ

Christ calleth all Christians, Merchants, Luke 19. and eternal life, a precious pearl, which a wise Merchant will purchase, though it cost him all that he hath, Matth. 13.

Alexander hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of Macedonia: Hephestion asking him what he meant in so doing; Alexander answered, that he prefer'd the Riches of India, (whereof he hoped shortly to be Master) before all that his Father Philip had left him in Macedonia. And should not Christians then prefer the eternal riches of Heaven, so greatly renowned, (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

*Plutarch.
Apoph. Re-
gum.*

Abraham and Sarah left their own Countrey and Possessions, to look for a City, whose builder and maker is God: And therefore bought no land but only a place of burial. David preferred one day in this place, before a thousand elsewhere: Yea, to be a Door-keeper in the house of God, rather than to dwell in the richest Tabernacles of wickedness. Elias earnestly (t) besought the Lord to receive his soul into his Kingdom, and went willingly (though in (u) a fiery Chariot) thither. S. Paul (having once seen Heaven) continually (w) desired to be dis-

*Heb. 11. 10;
15, 16.*

psal. 84. 10.

*(t) 1 King. 19.
4.*

*(u) 2 King. 2.
11.*

(w) phil. 1. 23.

- dissolved, that he might be with Christ. Peter (having espied but a glimpse of that eternal glory in the Mount) wished, that he might dwell there all the days of his life; saying, (x) Master it is good for us to be here. How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father (y) to receive him into that excellent glory. And the Apostle witnesseth, that (z) for the joy which was set before him, he endured the Cross, and despised the shame. If a man did but once see those joys (if it were possible) he would endure an hundred deaths to enjoy that happiness but one day.*
- (x) Mat. 17. 4.
- (y) John 17. 5.
- (z) Heb. 11. 2.

Serm. 31. de
Sanctis.

Hier. in Cata-
logo. Iren. l. 3.
cont. Valent.

Euseb. l. 4.
cap. 16.

Saint *Augustine* saith, that he would be content to endure the torments of Hell, to gain this joy, rather than to lose it. *Ignatius (Paul's Scholar)* being threatned (as he was going to suffer) with the cruelty of torments, answered, with great courage of Faith; Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, lett them come upon me, so I may enjoy my Lord *Jesus*, and his kingdom. The like constancy shewed *Polycarp*, who could not by any terrours of any kind of death, be moved to deny *Christ* in the least measure. With the like resolution answered *Basil* his Persecutors, when they would terrifie

terrifie him with death ; *I will never* (said he) *fear death, which can do no more than restore me to him that made me.* If Ruth left her own Country, and followed Naomi her Mother-in-Law, to go and dwell with her in the land of Canaan, (which was but a type of Heaven) only upon the same which she heard of the God of Israel, (though she had no promise of any portion therein :) How shouldest thou follow thy holy Mother the Church, to go unto Christ, into the heavenly Canaan, wherein God hath given thee an *eternal inheritance*, assured by an holy Covenant, made in the Word of God ; signed with the blood of his Son ; and sealed with his Spirit and Sacraments ? This shall be thine *eternal happiness* in the Kingdom of Heaven, where thy life shall be a communion with the blessed Trinity ; thy joy, the presence of the Lamb ; thy exercise, singing ; thy ditty, *Allelujah* ; thy consorts, Saints and Angels ; where youth flourisheth, that never waxeth old ; Beauty lasteth, that never fadeth ; love aboundeth, that never cooleth ; health continueth, that never slaketh ; and life remaineth, that never endeth.

Nazian. de
vita Basil.

Ruth 1. 16.

Meditations

Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledge of God and himself.

THou seeest therefore, O *man*, how *wretched* and *curst* thy state is, by *corruption* of Nature, without Christ: In-
somuch, that whereas the Scriptures do liken wicked men unto *Lions, Bears, Bulls, Horses, Dogs*, and such like savage Creatures in their lives; it is certain, that the condition of an *unregenerate* man, is in his death more vile than a Dog, or the filthiest Creature in the World. For the *Beast* (being made but for mans use) when he dieth, endeth all his miseries with his death: But man (indued with a *reasonable*, and an *immortal* Soul, made after God's *Image*, to serve God) when he ends the miseries of this life, must account for all his misdeeds; and begin to indure those miseries that *never* shall know end. No Creature but *man*, is liable to yield at his death an *account* for his life. The brute Creatures, not having reason, shall not be required to make any account for their deeds: and good *Angels*, though they have reason; yet shall they yield *no account*, because they have *no sin*. And as for evil *Angels*; they are, without *all hope*, already

already *condemned*: So that they need not make any further accounts; *Man* only in his *death*, must be God's *accountant* for his *life*.

On the other side, thou seest (*O Man*) how *happy* and *blessed* thy estate is, being truly *reconciled* unto God in *Christ*; in that (through the restoration of God's Image, and thy restitution into thy *sovereignty* over other *creatures*) thou art in this life *little inferior* to the *Angels*; and shalt be in the life to come, equal to the *Angels*. Yea, (in respect of thy Nature, exalted, by a *personal Union*, to the *Son of God*, and by him to the *glory* of the *Trinity*) *superiour* to the *Angels*; a *Fellow-brother* with *Angels*, in *Spiritual grace*, and *everlasting glory*.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happiness* consisteth in having an *eternal communion* with His Majesty.

Now therefore (*O impenitent Sinner*) in the bowels of *Christ Jesus* I intreat thee; nay, I conjure thee, as thou tenderest thy own *Salvation*; seriously to consider with me, how false, how vain, how vile are those things, which still retain and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of *eternal Life and happiness*.

*Meditations on the hinderances, which keep
back a Sinner from the practice
of Piety.*

THose hinderances are chiefly seven.

1. *An ignorant mistaking of the true meaning of certain places of the holy Scripture, and some other chief grounds of Christian Religion.*

The Scriptures mistaken, are these :

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth : *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive ; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter ?

2. Matth. 11. 26. *Come unto me, all ye that labour and are heavy laden, and I will give you rest.* Hence the lowdest man collects, that *he may come unto Christ when he list.*

Heb. 12. 17.
Luke 13. 24,
27.

list. But he must know; That no man ever comes to *Christ*, but he, who (as *Peter* saith) *Having known the way of righteousness, hath escaped the pollutions of the World; through the knowledge of our Lord and Saviour Jesus Christ.* To * come unto *Christ*, is to *repent and believe.* And this no man can do, except his heavenly Father † draweth him by his grace.

2 Pet. 2. 20, 22.

* Isa. 1. 18.

John. 6. 35.

† John 6. 4 4

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True, but they are such, who walk not after the flesh, (as thou doest) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. v. 15. *Christ Jesus came into the World to save sinners, &c.* True; but such sinners, who like *S. Paul*, are converted from their wicked life: Not like thee, who still continuest in thy lewdness. For that grace of God which bringeth Tit. 2. 11, 12. *Salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World.*

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth, &c.* [In a day] is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just; and from which God * delivers him. And * psal. 34. 19. *though it meant falling in, and rising out*

of sin ; what is this to thee, whose falls all men may see every day ; but neither God, nor man, can at any time see thy rising again by Repentance ?

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the carnal Christian gathers, that seeing the best works of the best Saints are no better ; then his are good enough : and therefore he needs not much grieve, that his devotions are so imperfect. But Isaiah means not in this place, the righteous works of the Regenerate ; as, fervent prayers in the name of God ; charitable almes from the bowels of mercy ; suffering in the Gospels defence, the spoil of goods, and spilling of blood ; and such works, which Paul calls the fruit of the spirit ; But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted clothes, from men ; their chiefest righteousness could not be but abominable in his sight. And though our best works, compared with Christs righteousness, are no better than unclean rags : Yet in Gods acceptance, for Christs sake, they are called (a) white raiment ; yea, (b) pure fine linnen, and shining, far unlike the (c) Leopards spots, and (d) filthy garments.

Gal. 5. 22.

(a) Rev. 3. 18.

(b) Rev. 19. 8.

(c) Jer. 13. 23.

(d) Zac. 3. 4.

7. Jam.

7. Jam. 3. 2. *In many things we sin all.* True, but Gods children sin not in all things, as thou dost; without either *bridling* their lusts, or *mortifying* their corruptions. And though the *reliques* of sin remain in the dearest Children of God; that they had need daily to cry, *Our Father which art in Heaven, forgive us our Trespases*: Yet in the (e) *New Testament*, none are properly called Sinners, but the *unregenerate*; but the *Regenerate* in respect of their zealous endeavour to serve God in unfeigned holiness, are every where called *Saints*. Infomuch that Saint John saith, *Whosoever is born of God, sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him, as thou dost. Deceive not thy self with the *name* of a *Christian*: Whosoever liveth in any *customary gross sin*, he liveth not in the state of *grace*. Let therefore (saith S. Paul) every one that nameth the name of Christ, depart from iniquity. The *regenerate* sin, but upon frailty; they *repent*, and God doth pardon; there they (f) *sin not to death*. The *Reprobate* sin *maliciously, sinfully, and delight therein*: So that by their good will, sin shall leave them before they will leave it. They will not *repent*, and God will not *pardon*. Therefore their sins are *mortal*, (saith S. John) or rather *immortal*, as saith S. Paul, *Ibid.* Rom. 2. 5. It is no excuse therefore to say,

(e) Gal. 1. 15.
Rom. 5. 8.
John 9. 31.

1 John 3. 9.
1 John 5. 18.

2 Tim. 2. 19.

(f) 1 John 5. 16.

Ibid.

we are all *sinners*. True Christians (thou seest) are all *Saints*.

Matth. 7. 22,
23.

8. Luke 23. 43. The *thief converted* at the last gasp, was received to *Paradise*: What then? If I may have but time to say, when I am dying, *Lord have mercy upon me*; I shall likewise be saved. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord, and the Lord will not know them*. The Thief was *saved*, for he repented: But his fellow had no *grace* to repent, and was *damned*. Beware therefore, lest trusting to late Repentance at thy *last end* on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. 7. The *Blood of Jesus Christ cleanseth us from all sin*. And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* O comfortable! But hear what S. John saith in the same place: *My little Children, these things write I unto you, that ye sin not*. If therefore thou leavest thy sin, these comforts are thine; else they belong not to thee.

10. Rom. 5. 20. *Where sin abounded, Grace did abound much more*. O sweet! But hear what S. Paul addeth: *What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein,*
Rom.

Rom. 6. 1, 2. This place teacheth us, not to presume; but that we should not despair. None therefore of these promises, promiset^h any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are these:

I. From the Doctrine of *Justification* by faith only, a carnal Christian gathereth, *That good works are not necessary.* He commends others, that do good works; but he perswades himself that he shall be saved by his *faith*, without doing any such matter. But he should know, that though good works are not necessary to *Justification*; yet they are necessary to *Salvation*: For we are Gods workmanship, created in Christ Jesus unto good works, which God hath predestinated that we should walk in them. Whoever therefore in years of discretion, bringeth not forth good works after he is called, he cannot be saved: Neither was he ever predestinated to life eternal. Therefore the Scripture saith, that (g) *Christ will reward every man according to his works.* Christ respects in the *Angels* of the seven Churches nothing but their *works*; and at the last day he will give the heavenly inheritance only to them who have done good works: (b) in feeding the hungry, cloathing the naked, &c. At that day (i) *Righteousness* shall wear the Crown. No

Eph. 2. 10.

Fulk. Rhem.
Test. Annot.
in Eph. 2. 3.

(g) Rom. 2. 6.
2 Cor. 9. 6.
Rev. 22. 12.

Rev. 2. 2.

(b) Matt. 25.
(i) 2 Tim. 4. 8.

(k) Rom. 2.8.

(l) 1 Tim. 6. 19

(n) Gal. 5. 6.

(n) Fides sola,
non est sola:
Fides sola ju-
stificat, ut o-
culus solus vi-
det.

(o) Jam. 2. 26.

(p) Act. 15. 9.

(q) Act. 16. 18.

1 Thess. 5. 23.

(r) Mar. 25. 24.

Eph. 1. 4.

Eccl. 3. 14.

(s) 1 Pet. 1. 9.

righteousness, no Crown. No good works (according to a mans talent) no reward from God, unless it be (k) vengeance. To be rich in good works, is the surest foundation of our assurance (l) to obtain eternal life. For good works are the true fruits of a true faith; which apprehendeth Christ, and his obedience unto Salvation. And no other Faith (m) availeth in Christ, but that which worketh by love: And (but in the act of justification) that Faith which only justifieth, is (n) never alone, but ever accompanied with good works: As the Tree with his fruits, the Sun with his light, the Fire with his heat, and Water with his moisture. And the faith which doth not justify her self by good works before men, is but (o) a dead faith, which will never justify a mans soul before God. But a justifying faith (p) purifieth the heart, and (q) sanctifieth the whole man throughout.

II. From the Doctrine of Gods eternal

(r) Predestination, and unchangeable decree, he gathereth: That if he be predestinated to be saved, he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the (s) end, he

he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the (t) means.

And they (saith (u) S. Peter) who are elect unto Salvation, are also elect unto the sanctification of the Spirit. If therefore upon thy Calling, thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: Then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal Son, and by thy conversion, it shall appear, both to (v) Angels, and (x) men, that thou didst belong to his Election. If thou wilt not; Why should God save thee?

III. When a carnal Christian hears, that man hath not free-will unto good, he looseth the reins to his own corrupt will: As though it lay not in him to bridle, or to subdue it. Implicitely making God the Author of sin, in suffering man to run into this necessity. But he should know, that God gave Adam free-will, to stand in his (y) in-

homo liberi arbitrii vires, cum conderetur, accepit: Sed eas peccando amisit. Aug. de Spirit. & lit. cap. 3. Eccl. 7. 29. Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit. Aug. Ench. ad Laur. c. 30.

(t) Rom. 8.

29, 30.

John 15. 16.

(u) 1 pet. 1. 2.

Nolite in Deo primum quærere, sed in Christo, in quo si te per fidem invenis, certus esto, te esse electum.

(v) Luke 15.

10.

(x) Veri. 24.

(y) Magnas

(2) 2 Cor. 3. 5.
Per lapsum
arbitrii liber-
tas in natura-
libus manet,
in supernatu-
ralibus amissa
est, donec
gratiâ restitua-
tur.

(a) Phil. 2. 12,
13. Acti agi-
mus, The will
is Passive in
receiving the
first grace, af-
terward ac-
tive in all
goodness.

(b) 2 Cor. 7. 1.

(c) Joh. 8. 36.
Liberum ar-
bitrium, non
nisi gratiâ Dei
efficitur libe-
rum. Aug. ad
Col. c. 17.

(d) 2 Cor. 3.
17.

Voluntas hu-
mana non li-
bertate grati-
am consequi-
tur, sed gratiâ
libertatem.

Aug. de grat.

regirity if he would: but *man* abusing his free-will, lost both *himself* and *it*, Since the Fall, *Man* in his *state* of corruption hath free-will to *evil*, but not to *good*: for, in this state, (2) *we are not* (saith the Apo-
stle) *sufficient to think a good thought*. And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the *Grace of God freeth his will unto good*; so that he doth all the good things he doth, with a Free-will: For so the Apostle saith, that (a) *God of his own good pleasure, worketh both the will and the deed in us, who* (as the Apostle expoundeth) (b) *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this state, every true *Christian* hath free-will, and as he increaseth in *grace*, so doth his will in free-
dom: For (c) *when the Son shall make us free, then shall we be free indeed*: And, (d) *where the Spirit of the Lord is, there is liberty*: For the holy Spirit draws their minds, not by *coaction*, but by the *Cords of Love*, Cant. 1. 4. by *illuminating* their minds to *know* the truth; by *changing* their hearts to *love* the known truth; and by *enabling* every one of them (according to the measure of *grace* which he hath received) to do the good which he *loveth*.

But

But thou wilt not use the *freedom* of thy will, *so far* as God hath freed it: for thou dost many times *wilfully* (against Gods Law, to the hazard of thy soul) that, which (if the *Kings* Law forbad under the Penalty of *death*, or loss of thy *Worldly estate*) thou wouldst not do. Make not therefore thy want of *free-will* unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly *Father*.

IV. When the natural man hears, that no man (since the Fall) is able to fulfil the Law of God, and to keep all his Commandments: he boldly presumes to sin as others do: he contents himself with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfil the whole Law: Yet every true Christian, as soon as he is regenerate, begins to keep all Gods Commandments in truth, though he cannot in absolute perfection. Thus with David, they (e) apply their hearts to fulfil Gods Commandments always unto the end. And then

(1) psal. 119.
112.

- (f) Joel 2. 28, 29. Zach. 12. 10. Quod jubet, juvat. Aug. then the (f) *Spirit of grace*, which was promised to be *more abundantly poured forth under the Gospel*, helpeth them in their *good endeavours*, and assisteth them to do what he commands them to do. And in so doing, God accepteth their (g) *good will and endeavour*, in stead of perfect fulfilling of the Law; supplying out of the *merits of Christ*, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect Saint John saith, that (h) *Gods Commandments are not burthenous*. And (i) *Saint Paul saith, (i) I am able to do all things, through the help of him that strengtheneth me*. And Zachary and Elizabeth are said (k) *to walk in all the Commandments of the Lord, without reproof*. Hereupon Christ (l) *commends to his Disciples, the care of keeping his Commandments*, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments: and the more unto Christ is our love, the less will our pains seem in keeping his law. The *Laws curse* (which under the *Old Testament* was so terrible) is under the *New*, (by the death of Christ) abolished to the regenerate. The rigour which made it so impossible to our nature before, is now to the *new-born*, so mollified by the Spirit, that it seems *facile and easie*. The *Apostles* indeed

deed pressed on the *unconverted Jews and Gentiles*, the *impossibility* of keeping the Law, by ability of nature corrupted: But when they have to do with *regenerate Christians*, they require to the law (which is the rule of righteousness) true (m) obedience in word and deed; the (n) mortifying of their members; the (o) crucifying of the flesh, with the affections and lusts thereof; (p) Resurrection to newness of life; (q) wilking in the spirit; (r) overcoming of the World by faith: So that though no Man can say, as Christ, (s) Which of you can rebuke me of sin? yet every regenerate Christian can say of himself, Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppresser, Proud, Malicious, Covetous, Profaner of the holy Sabbath, a Liar, a neglecter of Gods publick Service, and such like gross sins? else he is no true Christian. When a man casts of the conscience of being ruled by Gods Law, then God (t) gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the Fall no man by his own natural ability can fulfil, is fulfilled in truth of every regenerate Christian, through the gracious assistance of (u) Christs Holy Spirit. And this Spirit God will (w) give to every Christianus agnoscat, posse legem præstari per gratiam Christi, & pacem fore

(m) Rom. 15.

18.

(n) Col. 3. 5.

(o) Gal. 5. 24.

Rom. 6. 12, 13.

(p) Rom. 6.

4, 5.

Rom. 8. 11.

(q) Gal. 5. 25.

(r) 1 John 5. 4.

(s) Joh. 8. 46.

(t) Rom. 1.

24, 28.

(u) Rom. 8. 9.

&c. Augustin.

optat ut Pe-

& pacem fore

stian

stian that will pray for it, and *incline* his heart to keep his *laws*.

(x) Deus magis delectatur affectu quam effectu. Amb.

V. When the unregenerate man hears that God (x) *delighteth more in the inward mind than in the outward man*; Then he feigneth with himself, that all *outward reverence* and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the Church; that he puts on his hat at singing of *Psalms*, and the publick *Prayers*: Which the profane Varlet would not offer to do in the presence of a Prince, or a Noble man. And so that he keep his mind unto God, he thinks he may *fashion* himself (in other things) to the *World*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*: Yea, he will *divide* with God the *Sabbath*, and will give him almost the *one half*, and spend the other wholly in his own *pleasures*. But know, O carnal man, that Almighty God will not be served by *halfes*, because he hath created and redeemed the whole *Man*. And as God detests the service of the *outward* man, without the *inward* heart, as *Hypocrisie*: So he counts the inward service without all *external* reverence, to be meer *prophaneness*; he requireth *both* in his worship. In prayer therefore bow thy *knees*, in witness of thy *humiliation*; lift up thine eyes,

eyes, and thy hands, in testimony of thy confidence; hang down thy head, and smite thy breast, in token of thy contrition; but especially call upon God with a sincere heart, serve him *holy*, serve him *wholly*, serve him *only*: For God, and the Prince of this World are two contrary (*y*) *masters*; and therefore no man can possibly serve both.

(y) Matt. 6. 24.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use at his pleasure: But whosoever thou art, that wilt be assured in thy heart, that thou art one of Christs *Elect sheep*; thou must have a special care and conscience (if possibly thou canst) to hear Gods Word preached: For First, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath (*x*) *predestinated to be saved*: Therefore it is called (*a*) *the power of God unto Salvation to every one that believeth*. And where this Divine Ordinance is not, the (*b*) *people perish*: And whosoever shall refuse it, (*c*) *it shall be more tolerable for the Land of Sodom and Gomorrha in the day of Judgment, than for those people*. Secondly, the preaching of the Gospel is the (*d*) *Standard or Ensign of Christ*; to which all Souldiers and

(x) Acts 13. 48

(a) Rom. 1. 16.

(b) Job. 29. 18.

(c) Mat. 10. 22.

(d) Isa. 11. 1.

- and elect people must *assemble* themselves :
 When this *Ensign* is displayed, as upon the
Lords day, he is none of Christs people,
 that (e) flocks not unto it ; neither shall
 any drop of the (f) rain of his Grace light
 on their souls. Thirdly, it is the *ordinary*
means, by which the Holy Ghost (g) be-
 getteth Faith in our hearts, without (h)
 which we cannot please God. If the *hear-*
ing of Christs voice be the chief mark of
 Christs elect (i) sheep, and of the (k) Bride-
 grooms friend : then must it be a fearful
 mark of a Reprobate (l) Goat, either to
 neglect or contemn to hear the preaching of
 the Gospel. Let no man think this position
 foolish, for (m) by this foolishness of preach-
 ing, it pleaseth God to save them which be-
 lieve. Their state is therefore fearful
 who live in peace, without caring for the
 preaching of the Gospel. Can men look
 for Gods mercy, and despise his means ?
 (n) He (saith Christ of the Preachers of
 his Gospel) that despiseth you, despiseth me.
 (o) He that is of God, heareth Gods words :
 He therefore heareth them not, because he is not
 of God. Had not the (p) Israelites heard
 Phineas's message, they had never wept.
 Had not the Baptist preached, the Jews had
 never (q) mourned. Had not they who
 crucified Christ, heard Peters sermon, their
 hearts had never been (r) pricked. Had
 not the Ninevites heard Jonas (s) preach-
 ing,

(i) Isa. 2. 2.

(f) Zach. 14.
17.(g) Rom. 10.
14.

(h) Heb. 11. 6.

(i) Joh. 10. 27.

(k) Joh. 3. 29.

(l) Heb. 2. 3.
John 8. 47.

(m) 1 Cor. 1. 11

(n) Luk. 10. 16

(o) John 8. 47.

(p) Judg. 2. 1,
&c.(q) Luke 7.
32, 33.

(r) Acts 2. 37.

(s) Jon. 3. 5.

ing, they had never repented; and if thou wilt not (t) *hear*, and (u) *repent*, thou shalt never be saved.

(t) Prov. 28.9.

(u) Luk. 13.5.

VII. The opinion that the Sacraments are but *bare signs and seals of Gods promise and grace unto us*, doth not a little hinder *Piety*: Whereas, indeed, they are seals, as well of our *Service and obedience* unto God: Which *service*, if we perform not unto him, the Sacraments seal no *grace* unto us. But if we receive them upon the resolution, to be his *faithful and penitent servants*; then the Sacraments do not only *signifie and offer*, but also *seal and exhibit* indeed the inward spiritual *grace*, which they outwardly *promise and represent*. And to this end *Baptism* is called the (w) *washing of regeneration, and renewing of the Holy Ghost*; and the *Lords Supper*, (x) *The communion of the body and blood of Christ*. Were this truth believed, the holy Sacrament of the *Lords Supper* would be oftner, and with greater reverence received.

(w) Tit. 3.5.

(x) 1 Cor. 10. 16.

VIII. The last, and not the least *block* whereat *Piety* stumbleth in the course of Religion, is by adorning *vices* with the names of *virtues*: As to call drunken *carousing*, drinking of *Healths*; Spilling innocent blood, *valour*; *Gluttony, Hospitality*; *Covetousness, Thriftiness*; *Whoredom, loving a Mistress*; *Simony, Gratuity*; *Pride, Gracefulness*; *Dissembling, Complement*;

L

Chil.

Children of Belial, good-fellows; wrath, hastiness; ribauldry, mirth. So on the other side, to call Sobriety in words and actions, Hypocrisie; almes-deeds, vain-glory; devotion, superstition; zeal in Religion, Puritanism; Humility, crouching; scruple of conscience, preciseness, &c. And whilst thus we call evil, good; and good, evil; true Piety is much hindered in her progress. And thus much of the first hindrance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hindrance of Piety.

2. *The evil example of great persons:* The practice of whose profane lives they prefer for their imitation, before the precepts of Gods holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbaths, &c. but to be Swearers, Adulterers, Carousers, Oppressors, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment: For if they were; such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And

And therefore where they should (like Christians) row against the stream of Impiety towards Heaven; they suffer themselves to be carried with the multitude, down-right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this World had not blinded the eyes of their minds; the holy Scriptures would teach them, that

(1) *Not many wise men after the flesh, not many mighty, not many noble are called, &c.*

(1) 1 Cor. 1. 26.

But that for the most part the (2) *poor receive the Gospel*, and that (a) *few rich men shall be saved.* And, *that howsoever many are called, yet the chosen are but few.* (b) *Neither did the multitude ever save any from damnation.* As God hath advanced men in greatness above others; so doth God expect that they in Religion and Piety, should go before others: otherwise, * *greatness* abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time *sinful great and mighty men*, as well as the *poorest slaves and bondmen*, shall wish, that the *Rock* and *Mountains* should fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath: It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate

(2) Mat. 11. 5.

(a) Mat. 19. 123, 24.

(b) Mat. 22. 14.

* Potentes potentior cruciantur. Sap.

Rev. 6. 15, 16, &c.

Matth. 7. 13.

Exod. 23. 2.

are, but aggravated sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, than with the whole World, to be drowned in the flood. Walk with the few godly, in the Scriptures narrow path to Heaven: But crowd not with the godless multitude, in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: For their greatness cannot at that day exempt themselves from their own most grievous punishment.

The third hindrance of Piety.

Ecc. 8. 11.

(c) Rom. 2. 4.

2 Pct. 3. 10.

(d) 1 Sam. 3. 12

Ezek. 39. 8.

3. The long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God (c) leadeth them to repentance. But when his patience is abused, and mans sins are ripened; his Justice will at once both (d) begin, and make an end of the sinner: And he will recompence the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the days of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgment;

ment; they are *already* smitten with the heaviest of Gods Judgments; (e) a heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kills many a mans body: But there is no disease to the *stone* in the *heart*, whereof (f) *Nabal* dyed, and which killeth millions of *souls*. They refuse the trial of *Christ* and his *Cross*: But they are *stoned* by Hells Executioner, to eternal death.

(e) Rom. 2. 5.
ἀμετανόητος
καρδίας, cor
penitere nel-
clum.

(f) 1 Sam. 25.
17.

Because many Nobles and Gentlemen are not smitten with *present Judgment*, for their outrageous *Swearing*, *Adultery*, *Drunkenness*, *Oppression*, *prophaning of the Sabbath*, and disgraceful neglect of Gods *Worship and Service*: They begin to doubt of divine *providence* and *Justice*. Both which *two eyes*, they would as willingly put out in God, as the *Philistines* bored out the *eyes of Sampson*. It is greatly therefore to be feared; lest they will provoke the LORD to cry out against them, as *Sampson* against the *Philistines*: By neglecting the *Law*, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my *providence* and *Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth: that I may pull the *Realm* upon their *heads*, and be at once avenged of them for my *two eyes*! Let not Gods *patience* hinder thy *repentance*; but because he is

Judg. 16. 21.

Judg. 15. 26,
&c.

so *patient*, therefore do thou the rather repent.

The fourth hindrance of Piety.

4. *The presumption of Gods mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this shield, *Christ is merciful*: So that every sinner makes Christ the *Patron* of his sin: As though he had come into the World, to bolster sin; and not to destroy the *works of the Devil*. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin; GOD will not shorten his days. But what is this but to be an Implicit Atheist? Doubting that either God seeth not his sins; or if he doth, that he is not just: For if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful. But to whom? Only to them that repent and turn from iniquity in Jacob. But if any man bless himself in his heart, saying, *I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst: The Lord will not be merciful to him, &c.* O mad men! Who dare bless themselves, when GOD pronounceth them accursed.

Look

1 Joh. 3. 3.

Isa. 59. 20.

Deut. 29. 19.

Look therefore, how far thou art from finding * *repentance* in thy self; so far art thou from any assurance of finding mercy in Christ. † *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

* Non delinquenti, sed peccata relinquenti condonat Deus.

† Isai. 55. 7.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roaring Despair overthrew; But secure Presumption hath sent millions to perdition without any noise. As therefore the Damoseles of Israel sang in their dances, (g) *Saul hath kill'd his thousands, and David his ten thousands*: So may I say, that *despair* of Gods mercy hath damned thousands, but the (h) presumption of Gods mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in eternal torments without all help of ease, or hope of redemption. God spared the (i) *Thief*, but not his fellow. God spared *one*, that no man might despair; God spared but *one*, that no man should presume. Joyful assurance to a sinner that repents: No comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins, to serve him in holiness, without which no man shall see the Lord, Hebr. 12. 14. To keep thee there-

(g) 1 Sam. 18. 7.

(h) Metuen- dum est ne re occidat spes: & cum multum speres de misericordia, incidas in iudicium.

August.

(i) Luk. 23. 43. Latronis exemplum, non est exemplum imitationis sed consolationis.

- fore from the hindrance of *presumption*, remember, that as *Christ* is a *Saviour*, so (k) *Moses* is an accuser. Live therefore, as though there were no *Gospel*: die as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*: depart this life, as if thou knewest none but *Christ*, and him crucified. *Presume* not, if thou wilt not perish: (l) *Repent*, if thou wilt be *saved*.
- (n) Qui dat
pœnitenti
veniam, non dabit peccanti pœnitentiam. August.

The fifth hindrance of Piety.

5. *Evil company*, commonly termed *good fellows*: but indeed the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The *first* sign of *Gods* favour to a sinner, is, to give him grace to forsake evil Companions: such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity of profession in others, and shaming Christian Religion by their own profane lives. These sit in the seat of the scorners. For as soon as GOD admits a sinner to be one of his People; he bids him *Come out of Babylon*. Every lewd company is a *Babylon*, out of which, let every Child of God either keep himself; or if he be in, think that he hears his *Fathers* voice sounding in his

Psal. 1. 1.

Rev. 18. 4.

his ear, *Come out of Babylon, my child.* As soon as Christ looked in mercy upon *Peter*, Luke 22. 62; he went out of the Company that was in the High-Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said: *Away from me, all ye workers of iniquity, &c.* As if it were impossible to become a *new man*, till he had shaken off all *old ill Companions*. The truest proof of a mans Religion is the quality of his *Companions*. *Profane Companions* are the chief enemies of Piety, and quellers of holy motions. Many a time is *poor Christ* (offering to be new-born in thee) thrust into the *Stable*; when these lewd Companions by their *drinking, plays, and jests*, take up all the best rooms in the *Inn* of thy heart. Oh, let not the company of earthly *sinners*, hinder thee from the Society of heavenly *Saints* and *Angels*. Luke 2. 7.

The sixth hindrance of Piety.

6. *A conceited fear, lest the practice of Piety should make a man* (especially a young man) *to wax too sad and pensive*: Whereas indeed, none can better joy, nor have more cause to rejoice, than *pious* and *Religious Christians*. For as soon as they are justified by Faith, they have peace with God, Rom. 5. 2. than which there can be no greater joy.

Be,

† Rom. 14. 17.

(m) Phil. 4. 7.

(n) Joh. 16. 24
Verse 22.

(o) psal. 51. 12

(p) Luk. 15. 7.
10.(q) 2 Cor. 7.
10.

Besides, they have already the *Kingdom of Grace* descended into their hearts: As an assurance that (in Gods good time) they shall ascend into his *kingdom of Glory*. This *kingdom of grace* consists in three things: First, † *Righteousness*; for having *Christs* Righteousness to justify them before God, they endeavour to live *righteously* before men. Secondly, *Peace*; for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*; which joy is only left in the peace of a good conscience: and is so great, that it (m) *passeth all understanding*. No tongue can express it, no heart can conceive it, but only he that feels it. This is that *fulness of joy*, which (n) *Christ* promised his Disciples, in the midst of their troubles, a joy that no man could take from them. The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: (o) *Restore me to the joy of thy salvation*. And if the Angels in Heaven (p) *rejoyce* so much at the conversion of a sinner: The joy of a sinner converted must needs be exceeding great in his own heart. It is (q) *worldly sorrow*, that flows so timely upon mens heads, and fills the furrows of their hearts, with the furrows of death. The godly sorrow of the godly (when God thinks it meet to try them) causeth in them Repen-
tance

tance not to be repented of: For it doth but further their Salvation. And in all such tribulation, they shall be sure to have the Holy Ghost to be their (r) Comforter: who will (s) make our Consolations to abound through Christ, as the Sufferings of Christ shall abound in us. But whilst a man liveth in impiety, he hath (t) no peace, saith Esay: His (u) laughter is but madness, (saith Solomon): his riches are but (v) clay, saith Abakkuk: Nay, the Apostle esteems them no better than (x) dung in comparison of the pious mans Treasure: All his joys shall end in woe, saith Christ. Let not therefore this false fear hinder thee from the practice of Piety. Better it is to go sickly (with Lazarus) to Heaven, than full of mirth and pleasure, with Dives, to Hell. Better it is to mourn for a time with men, than to be tormented for ever with Devils.

(r) John 14. 16, 17.

(s) 2 Cor. 1. 34

(t) Isa. 57. 21.

(u) Eccl. 2.

(v) Abak. 2. 6.

(x) phil. 3. 8. Luke 6. 25.

The seventh hindrance of Piety.

7. And lastly, The hope of long life: For, were it possible that a wicked liver thought this year to be his last year; this * month, his last month; this week, his last week; but that he would change and amend his wicked life? No verily, he would use the best means to repent, and to become a new man. But as the rich man

* Fleres, si scires unum tuum tempora mentem: Res des, quam non sit fortis, ran una dies. T. Morus.

in

(7) Luke 12.
19, 20.

Lam. 1. 9.

Job 14. 1.

(8) Quotidie
morimur:
quotidie enim
demitur pars
vitæ, & tunc quoque cum crescimus, vita decrescit.
1 Cor. 15. 31.

in the (7) Gospel promised himself *many years to live in ease, mirth, and fulness*; when he had not *one night* to live longer: So, many wicked Epicures falsely promise themselves, the age of *many years*, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and calamities to this, that *she remembred not her last end*.

The longest space betwixt a mans coming by the *womb*, and going by the *grave*, is but *short*: For *Man that is born of a Woman hath but a short time to live*: He hath but a *few days*, and those full of nothing but *troubles*. And except the *practice of Piety*; how much better is the state of the Child that yesterday was *baptized*, and to day is *buried*, than *Methusalems*, who lived nine hundred sixty nine years, and then dyed? Of the two, happier the *Babe*; because he had less *sin*, and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a *lingring death*: So that as the Apostle protests, (2) *a man dieth daily*.

Hark

Hark in thine ear, O secure fellow ;
 thy *life* is but a (a) *puff of breath* in thy (a) Isa. 2. 22;
 nostrils, trust not to it. Thy *Soul* dwells
 in a house of clay, that will fall ere it be
 long : as may appear by the *dimness* of thy
eyes, the *deafness* of thy *ears*, the *wrinkles*
 in thy *cheeks*, the *rottenness* of thy *teeth*,
 the *weakness* of thy *sinews*, the *trembling* of
 thy *hands*, the *Kalender* in thy *bones*, the
shortness of thy *sleep*, and every *gray hair*,
 as so many *Summoners*, bids thee prepare
 for thy *long home*. Come, let us in the
 mean while walk to thy *Fathers coffin* :
 break open the lid ; see here, how that
Corruption is thy Father, and the *Worm thy* Job 17. 14
Mother and Sister : Seest thou how these
 are ? so must *thou* be ere long : Fool ! thou
 knowest not how soon. Thy *Hour-glass*
 runneth apace, and in all places ; *death* in
 the mean while *waiteth* for thee.

The whole life of man (save what is
 spent in Gods service) is but a foolery : For
 a man lives *forty years*, before he knows
 himself to be a *fool* : and by that time he
 seeth his *folly*, his *life is finished*.

Homo est
 fatuus us-
 que ad 40.
 annum, de-
 inde ubi
 agnovit se
 esse fatuum,

vita consumpta est. Luth.

Hark, *Husbandman*, before thou seest
 many more *crops* of *harvest*, thy self shall
 be *ripe*, and *Death* will cut thee down with
 his *Sickle*. Hark *Trades-man*, ere many
six months go over, thy *last month* will
 come

(b) Mors
Sceptra ligo-
nibus æquat.

(c) Job 14. 14.

(d) Job 14. 5.

(e) Psal. 90. 12.

Dan. 5. 26.

Stat. sua cui-
que dies. Vir.

* 11. 8.

† Revel. 16. 8.

(g) 2 Cor. 5.

10.

come on: After which thou shalt trace away, and trade no longer. Hark, most *grave Judge*, within a few *Terms*, the *term* of thy life approacheth: Wherein thou shalt cease to judge others, and go thy self to be judged. Hark, *O man of God*, that goest to the Pulpit; preach this Sermon, as it were the *last* that thou shouldest make to thy people. Hark, *Noble man*, lay aside the *high* conceit of thy *Honour*; *Death*, ere it be long, (b) will lay thy *honour* in the dust, and make thee as base as the earth, that thou treadest under thy feet. Hark, *thou*, that now readest this *Book*, assure thy self ere it be long, there will be but *two holes*, where now thy *two eyes* are placed: and others shall read the truth of this lesson upon thy *bare skull*, which now thou readest in this *little book*. How soon I know not; but this I am sure of: That (c) *thy time is appointed*, thy (d) *months are determined*; thy (e) *days are numbered*, and thy very * *last hour is limited*, beyond which thou shalt not pass. For then, the *first-born of death*, mounted on his † *pale Horse*, shall alight at thy door: and (notwithstanding all thy *Wealth*, thy *Honour*, and the *tears* of thy *dearest friends*) will carry thee away *bound hand and foot*, as his *prisoner*, and keep thy body under a *load of earth*, until that day come, where- in thou must be brought forth to (g) *receive accord-*

according to the things which thou hast done in that body, whether it be good or evil. O, let not then the false hope of an uncertain long life hinder thee, from becoming a present Practizer of Religious Piety. God (b) offereth grace to day; but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age: but Death cut them off in their impenitency, are ever they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured: For custom of sin, breeds hardness of heart: And the impediments, which hinder thee from repenting now, will hinder thee more, when thou art more aged.

A Wiseman being to go a far and foul Journey, will not lay the heaviest burthen upon the weakest horse. And with what conscience canst thou lay the great load of repentance, on thy feeble and tyred old age? Whereas now in thy chiefest strength thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping, whilst the wind serveth, and the Sea is calm, the Ship sound, the Pilot well, Mariners strong; and then set forth when the winds are contrary, the weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the

(b) Psal. 95. 7.
Heb. 3. 7.
Poenitentia ve-
niam pospon-
dit, sed vive-
di in crasti-
num non spo-
spondit.
Chrysost.
Nemo tam
divos habuit
faventes, cra-
stinum ut pos-
sit sibi pollice-
ri. Senec.
Heb. 3. 13.

- the Sailer's languishing? Therefore, O sinful soul, begin now thy Conversion to GOD, whilst life, health, strength, and youth last: Before those (i) years draw nigh, when thou shalt say, I have no pleasure in them. God ever required in his service, the (k) first-born; and the (l) first-fruits; and those to be offered unto him without delay. So just (m) Abel offered unto God his firstlings, and fattest Lambs: and reason good; that the best Lord should be first, and best served. All Gods Servants should therefore (n) remember to serve their Creator in the days of their youth; and (o) early in the morning, like Abraham, to sacrifice unto God the young Isaac of their age. (p) Ye shall not see my face (saith Joseph to his Brethren) except you bring your younger brother with you. And how shalt thou look in the face of Jesus, if thou givest thy younger years to the Devil, and bringest him nothing, but thy blind, lame, and decrepit old age? Offer it unto thy (q) Prince, saith Malachi. If he will not accept such a one to serve him, how shall the Prince of Princes admit such a one to be his servant? If the (r) King of Babel would have young men (well favoured, and such as had ability in them) to stand in his palace, shall the King of Heaven have none to stand in his Courts, but the blind and lame, such as the soul of David hated? Thinkest
- (i) Eccl. 12. 1.
- (k) Exo. 13. 2.
- (l) Ex. 22. 29.
- (m) Gen. 4. 4.
- (n) Eccl. 12. 12.
- (o) Gen. 22. 3.
- (p) Gen. 43. 3.
- (q) Mal. 1. 8.
- (r) Dan. 1. 4.
- 2 Sam. 5. 8.

Thinkest thou, when thou hast served Satan with thy *prime years*, to satisfie God with thy *doings*? Take heed lest God turn thee over to thy *old master* again: That as thou hast all the days of thy life done *his work*; so he may in the end pay thee thy *wages*. Is that time fit, to undertake by the *serious* exercises of repentance (which is the *work of works*) to turn thy sinful soul to GOD; when thou art not able with all thy strength to turn thy *weary bones* on thy *loose bed*? If thou find'st it so hard a matter *now*; thou shalt find it far harder *then*. For thy *sin* will wax stronger, thy *strength* will grow weaker, thy *conscience* will clog thee, *pain* will distract thee, the *fear of death* will amaze thee, and the *visitation* of friends will so disturb thee; that if thou be not furnished afore-hand with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to meditate thy *self*, or to hear the word of *comfort* from others; nor to pray *alone*, nor to joyn with others who pray for thee. It may be thou shalt be taken with a *dumb pallsie*, or such a *deadly senselesness*, that thou shalt neither remember God, nor think upon *thine own* estate: and dost thou not well deserve, that God should forget to save thee in thy *death*; who art so unmindful now to *serve* him in thy *life*? The *fear of death* will drive many at that time, to cry,

M

Lord,

Math. 7. 22.

Heb. 12. 17.

Math. 25. 11.

Rev. 3. 20.

Lord, Lord: But Christ protesteth, that he will not then know them for his. Yea, many shall then (like Esau) with tears seek to repent; and yet find no place of repentance. For man hath not free-will to repent when he will, but when God will give him grace. And if mercy shewed her self so inexorable, that she would not open her gates to so tender suiters as Virgins, to so earnest suiters as knockers, because they knocked too late: How thinkst thou, that she will ever suffer thee to enter her gates, being so impure a wench that never thinkst to leave sin, till sin first leaveth thee, and didst never yet knock with thine own fists upon the breasts of a penitent heart? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine adversity; who in thy prosperity wouldst not suffer CHRIST, whilst he knocked, to enter in at the door of thy heart. Trust not either late repentance, or long life: Not late repentance; because it is much to be feared, lest that the repentance, which the fear of death enforceth, dies with a man dying. And the Hypocrite, who deceived others in his life, may deceive himself in his death. God accepteth none but Free-will Offerings, and the repentance that pleaseth him, must be voluntary, and not

not of constraint. Not *long life*; for † *old age* will fall upon the neck of youth; and as nothing is more sure than *death*; so nothing is more uncertain than the time of *dying*. Yea, oftentimes when ripeness of sin is hastened by outrageousness of *sinning*; God suddenly cutteth off such *vicious lives*, either with the *sword*, *intemperateness*, *luxury*, *surfeit*, or some other fearful manner of *starkness*. Maist thou not see, that it is the *evil spirit* that persuades thee to defer thy *Repentance* till *old age*; when *Experience* tells thee, that not *one* of a *thousand* that takes thy course, doth ever attain unto it? Let Gods *Holy Spirit* move thee, not to give thy self any longer (S) *to eat and drink with the drunken, lest thy Master send death for thee in a day, when thou lookest not for him, and in an hour that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth.* But if thou lovest (t) *long life*, fear God, and *long for life everlasting.* The longest life here, when it is come to the period, will appear to have been but as a (u) *tale that is told*, a (w) *vanishing vapour*, a *flicking* (x) *shadow*, a *seeming* (y) *dream*, a *glorious* (z) *flower*, *growing*, and (a) *flourishing in the morning*, but in the evening cut down and withered; or like a (b) *Weavers shuttle*, which by wind

† Nascentes
morsum, si
nilque ab ori-
gine pender,
Et pubescent-
es iuncta se-
necta premit.
Maist.

Nequities vi-
tæ non finit
esse senem.

(S) Matt. 24.
49, 50, 51.

(t) Deut. 30.
16.
Prov. 3. 2.
Pl. 34. 17, &c.

(u) Psal. 90. 9.
(w) Jam. 4. 14
(x) Pl. 109. 23
(y) psal. 76. 5.
(z) psal. 90. 5.
1 Pet. 1. 24.
(a) psal. 90. 6.
(b) Isa. 38. 12.

ing here and there swiftly *unwindeth* it self to an end. It is but a (c) *moment*, saith S. Paul. Oh then the *madness* of man! That for a *moment* of (d) *sinful pleasure* will hazard the loss of an (e) *Eternal weight of glory*.

(c) 2 Cor. 4. 17.

(d) Heb. 11. 24.

(e) 2 Cor. 4. 17.

Mar. 16. 9.

Luke 8. 2.

These are the *seven* chief hinderers of *Piety*, which must be cast out like *Mary Magdalens* seven devils, before ever thou canst become a *true Practizer of Piety*, or have any sound hope to enjoy either *favour* from Christ by *grace*, or *fellowship* with him in *glory*.

The Conclusion.

TO conclude all ; for as much as thou seest, that *without Christ*, thou art but a *slave of sin*, *Deaths Vassal*, and *Worms meat* ; whose *thoughts* are vain, whose *deeds* are vile, whose *pleasures* have scarce beginnings, whose *miseries* never know end ; What Wise man would incur these *hellish torments*, though he might by living in sin, purchase to himself, for a time, the *Empire of Augustus*, the *riches of Cræsus*, the *pleasures of Solomon*, the *policy of Achitophel*, the *voluptuous fare*, and *fine apparel of Dives* ? For what should it avail a man (as our Saviour saith) to *win the whole World for a time* ; and then to *lose his soul in Hell for ever* ?

And

And seeing that likewise thou seest how great is thy *happiness* in Christ; and how *vain* are the *hinderances*, that debar thee from the same: Beware (as the Apostle exhorteth) of the *deceitfulness* of *sin*. For that *sin*, which seems now to be so *pleasing* to thy *corrupt nature*, will one day prove the *bitterest* enemy to thy *distressed soul*; and in the mean while *harden* (unawares) thine *impenitent heart*. Heb. 3. 13.

Sin (as a *Serpent*) seems beautiful to the eye; but take heed of the sting behind: Whose *venomous* effects if thou knewest; thou wouldest as carefully flie from *sin*, as from a *Serpent*. For,

1. *Sin* did never any man good: And the more *sin* a man hath committed, the more *odious* he hath made himself to God, the more *hateful* to all good men.

2. *Sin* brought upon thee all the *evil*, *crosses*, *losses*, *disgraces*, and *sicknesses*, that ever befel thee: *Fools* (saith David) by reason of their *transgressions*, and because of their *iniquities*, are *afflicted*. *Jeremy* in lamenting manner asketh the question; *Wherefore is the living man sorrowful?* The *Holy Ghost* answereth him; *Man suffereth for his sin*. Hereupon the Prophet takes up that *doleful outcry* against *sin* as the cause of all their *miseries*, *Woe now unto us that ever we have sinned*. psal. 107. 17. Lam. 3. 20. Lam. 5. 16.

3. If thou dost not *speedily* repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame and Judgments, than ever hitherto befall thee. Read Levit. 26. 18, &c. Deuter. 28. 15, &c.

Gen. 15. 16.

Dan. 4. 27.

2 Sam. 12. 13.

Jonas 3. 5. &c.

Luke 22. 62.

2 Cor. 5. 20.

4. And lastly, if thou wilt not cast off thy sin: God (when the measure of thine iniquity is full) will cast thee off for thy sin: For as he is just, so he hath power to kill and cast into Hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the World to come, and be assured that thou art not one of those, who are given over to a reprobate sense; Let then (O sinner) my counsel be acceptable unto thee: break off thy sins by righteousness, and thine iniquities by shewing mercy towards the poor; O let there (at length) be an healing of thine error. Nathan used but one Parable, and David was converted: Jonas preached but once to Nineveh, and the whole City repented: Christ looked but once on Peter, and he went out, and wept bitterly. And now, that thou art oft and so lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets; yea, that God himself, by his Embassadors doth pray thee to be reconciled unto him; leave off thine adultery, with David; repent of thy sins, like a true Ninevite; and whilst
Christ

Christ looketh in mercy upon thee, leave thy wicked companions, and weep bitterly for thine offences. Content not thy self with that *formal Religion*, which *unregenerate* men have framed to themselves in stead of *sincere devotion*: For, in the *multitude of opinions*, most men have almost lost the *Practice of true Religion*. Think not that thou art a Christian good enough, because thou doest as the *best*, and art not so *bad* as the *worst*. No man is so wicked, that he is addicted to all kind of vices, (for there is an *Antipathy* twixt some vices:)

But remember that Christ saith; *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the Kingdom of Heaven.* Consider with thy self, how far thou comest short of the Pharisees in *fasting, praying, frequenting the Church, and in giving of Almes*. Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral virtues*, and *honesty of life*, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a *true Christian*? If thou dost willingly yield to live in any one *gross sin*, thou canst not have a *regenerate* soul; though thou reform'st thy self like *Herod* from many other vices. A true Christian must have respect to walk in the *truth* of his heart, in *all* the *Commandments* of

Math. 23. 20.

Mark 6. 20.

Jam. 2. 10.

1 pet. 2. 1.

(f) Matth. 7.
14.

(e) Mat. 19. 23

(h) Matth. 7. 14.
* 22. 14.

(i) Luk. 13. 24

God alike: For (saith S. James) *He that shall offend in one point of the Law (willfully) is guilty of all.* And Peter bids us, *lay aside (not some, but) all malice, guile and hypocrisies, &c.* One sin is enough to damn a mans soul, without Repentance: Dream not to go to Heaven, by any nearer, or easier way than Christ hath trained unto us in his Word. The way to Heaven is not *easy or common*, but (f) *strait and narrow*: Yea so narrow, that Christ protesteth that (g) *a rich man shall hardly enter into the Kingdom of Heaven*, and that those who enter, are but a (h) *few*: And that those few cannot get in, but by (i) *striving*: And that some of those who strive to enter in, shall not be able. This all Gods Saints (whilst they here lived) knew well; when with so often *fastings*, so earnest *prayers*, so frequent hearing the *Word*, and receiving the *Sacraments*, and with such abundance of *tears* they devoutly begged at the hands of God for *Christs* sake, to be received into his Kingdom.

If thou wilt not believe this truth; I assure thee that the *Devil*, which perswades thee now, that it is *easy* to attain Heaven, will tell thee hereafter, that it is the *hardest business* in the World. If therefore thou art desirous to purchase *sound assurance* of Salvation to thy Soul; and to go the *right and safe way* to Heaven: get forthwith
(like

(like a wise Virgin) the Oyl of Piety in the Lamp of thy conversation; that thou maist be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment. Which that thou maist the better do, let this be thy daily practice.

How a private man must begin the morning with Piety.

AS soon as ever thou awakest in the morning, keep the door of thy heart fast shut, that no Earthly thought may enter, before that God be come in first: And let him (before all others) have the (k) first place therein. So all evil thoughts, either will not dare to come in; or shall the easier be kept out: and the heart will more savour of piety and godliness all the day after. But if thy heart be not (at thy first waking) filled with some Meditations of God, and his Word; and dressed like (l) the Lamp in the Tabernacle, every morning and evening, with the oyl Olive of Gods Word; and perfumed with the sweet (m) Incense of prayer: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing, but the stench of corrupt and lying

(k) Primicia
oris & cordis
Deo offeren-
da. Amb. in
psal. 119.

(l) Exod. 27.
20, 21.

(m) Exod. 30.
6, 7.

ling words, and of rash and blasphemous Oaths.

Begin therefore every days work, with Gods Word and Prayer. And offer up unto God upon the Altar of a (a) *pure* heart, the (o) *grains* of thy spirit, and the (p) *calves* of thy lips, as thy morning Sacrifice, and the first-fruits of the day: And as soon as thou awakest, say unto him thus.

A short Soliloquy, when one first wakes in the Morning.

psal. 130. 6.

psal. 67. 1.

psal 90. 14.

MY Soul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O GOD, therefore be merciful unto me, and bleſs me, and cauſe thy face to ſhine upon me: fill me with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my days.

Meditations for the Morning.

Then meditate,

1. **H**OW Almighty God can (in the Resurrection) as easily raise up thy body out of the grave, from the sleep of death; as he hath this Morning awakened thee

thee in thy bed, out of the sleep of nature. At the dawning of which resurrection day, Christ ^(†) shall come to be glorified in his Saints: and every one of the bodies of the ^(q) thousands of his Saints (being ^(r) *substantially* like unto his glorious body) shall shine as bright as the ^(s) Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendour and glory: and the Godhead excelling it. If the rising of *one* Sun, make the Morning skie so glorious; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ as his glorious train, coming to keep his general Session of ^(t) righteousness, and to judge the wicked ^(u) Angels, and all ungodly ^(v) Men: and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternal blis and glory of that day, which is properly termed the Resurrection of the just. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the eyes of Faith, to foresee the glorious light of that day.

2. That thou knowest not how near the evil spirit (which night and day like a roaring Lion, walketh about seeking to devour thee) was unto thee whilst thou slept'st, and wast not able to help thy self: and that thou

† 1 Thess. 1. 10.

(q) Jude v. 14.

(r) Phil. 2. 11.

(s) Luke 9. 31.

(t) Act. 17. 31.

(u) 1 Cor. 5. 3.

(v) Jude v. 14.

Luke 14. 14.

1 Pet. 2. 2.

Job 1. 7.

(x) Job 1. 10.

(y) psal. 121. 4.

(z) psal. 34. 7.

Gen. 32. 1. 2.

2 Kings 6. 16.

(a) Luke 22.

61, 62.

thou knowest not what *mischief* he would have done to thee, had not God (x) *hedged* thee and thine, with his (y) *ever-waking providence*, and guarded thee with his holy and blessed (z) *Angels*.

3. If thou hearest the *Cock* crow, remember (a) *Peter*, to *imitate* him: And call to mind that *Cock-crowing* sound of the *Last Trumpet*, which shall waken thee from the *dead*. And consider in what *case* thou wert, if it sounded now: and become such, as thou wouldest wish to be *then*: Lest at *that day* thou wilt wish, that thou hadst never seen *this*: Yea, (b) *curse* the day of thy *natural birth*, for want of being (c) *new-born* by *spiritual* grace. (d) When the *Cock* crows, the *Thief* despairs of his hope, and gives over his nights enterprise: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout Soul wakening her self with Morning prayer.

(b) Jer. 20. 14.

Job 3. 1.

(c) Tit. 3. 5.

(d) Gallo ca-

nente suas

Latro relin-

quit insidias,

et. Ambr.

Hexam. 1. 5.

cap. 24.

psal. 139. 2, 3.

4. Remember that Almighty God is about thy bed, and *seeth thy down-lying*, and *thy up-rising*: *Understandeth thy thoughts*, and *is acquainted with all thy ways*. Remember likewise, that his *Holy Angels*, who guarded and watched over thee all night, do also behold how thou (e) *wakest* and *ripest*. Do all things therefore as in the awful *presence of God*, and in the *sight* of his holy (f) *Angels*.

(e) Gen. 31. 55

& 32. 1, 2.

(f) psal. 91. 5.

11.

A. C. 12. 11.

5. As thou art putting on thine *apparel*, remember, that they were first given as coverings of shame, being the filthy effect of sin: and that they are made but of the *offals* and *excrements* of dead beasts. Therefore, whether thou respect the *stuff*, or the first *institution*; thou hast so little cause to be *proud* of them, that thou hast great cause to be *humbled* at the sight and wearing of them: Seeing the *richest apparel* are but *fine* covers of the *foulest* shame. Meditate rather; that as thine apparel serves to *cover* thy shame, and to *fence* thy body from cold: So thou shouldest be as careful to cover thy *soul* with that (g) *wedding garment*, which is the (h) *righteousness of Christ*, and (because apprehended by our faith) called the *righteousness of the Saints*: Lest whilst we are richly *apparelled* in the sight of *men*, we be not found to walk (i) *naked*, (so that all our *filthiness* be seen) in the sight of God. But that with *his righteousness* (as with a *Robe*) we may cover our *selves* from perpetual *shame*: and shield our souls from that fiery cold that will procure eternal *weeping*, and *gnashing of teeth*. And withal consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think that on whom God bestowed most of these *outward blessings*, of them he should receive greatest *inward thanks*.

20. 2. 11. 1

20. 2. 11. 1

20. 2. 11. 1

(g) Matth. 22.

11.

(h) Rom. 13.

14.

1 Cor. 1. 30.

Phil. 3. 9.

Revel. 19. 8.

Eph. 4. 24.

(i) Rev. 16. 15.

Matth. 22. 13.

Luke 12. 48.

thanks. But if it prove otherwise; their reckoning will prove the heavier in the day of their accounts.

Lam. 3. 23.

psal. 19. 3.

Wisd. 15. 20.

6. Consider, how Gods mercy is renewed unto thee every morning in giving thee (as it were) a new life: and in causing the Sun, after his incessant race, to rise again to give thee light. Let not then his glorious light burn in vain: but prevent rather (as oft as thou canst) the Sun-rising, to give God thanks: and kneeling down at thy bed-side salute him at the day-spring with some devout *Antelucanum*, or Morning Soliloquy: Containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief directions how to read the Holy Scriptures, once every year over, with ease, profit, and reverence.

BUT forasmuch, that as faith is the soul, so reading and meditating of the Word of God, are the Parents of Prayer: therefore before thou prayest in the Morning, first, read a chapter in the Word of God; then meditate a while with thy self, how many excellent things thou canst remember out of it.

As

As first; what good counsels or exhortations to good works, and to *Holy* life.

Secondly, What threatnings of judgments against such and such a *sin*: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to patience, chastity, mercy, atmes-deeds, zeal in his service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, What gracious Deliverances God hath wrought, and what special blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, Apply these things to thine own heart, and read not these chapters, as matters of *Historical* discourse: But as if they were so many Letters or Epistles sent down from God out of heaven unto thee: For whatsoever is written, is written for our learning, *Rom. 15. 4.*

Sixthly, read them therefore with that reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readeest there) be found in thee without repentance, the like plagues will fall upon thee: But if thou dost practise the like piety and vertuous deeds, the like blessings shall come unto thee and thine.

In

Episteti dict.

(k) In the Canonical Books of the Old Testament there are 931 Chapters: But distributing the 150. Psalms into 60. parts, thou shalt find but 841. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three into 365. (the number of the days of the year) there will remain but six, which thou maist dispose of as is prescribed. (l) Hos viginti duos libros lege: cum Apocryphis vero nihil habeas negotii: has tantum studiosè meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgrediaris illius terminos. Ac veteris Testamenti (ut dictum est) viginti duos meditare libros. *Cyillus Hierosolymitan. Catechesi. 4.*

In a word; apply all that thou readeſt in holy Scripture, to one of these two heads chiefly; either to confirm thy faith, or to encrease thy repentance: For as *Sustine & Abstine*, bear and forbear, was the Epitome of a good Philosophers life; so *Crede & Respice*, believe and repent, is the whole sum of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking their scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day; one in the morning, another at noon, and the third at night, (reading so many Psalms in stead of a Chapter, as our Church Liturgy appoints for Morning or Evening Prayers) thou shalt read over all the Canonical (k) Scripture in a year; except six Chapters, which thou maist add to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the History and scope of the holy Scripture. And as for the (l) Apocrypha,

being

being but penned by *mans spirit*; thou maist read them at thy pleasure: But believe them, so far as they agree with the Canonical Scripture, which is endited by the Holy Ghost.

But it may be thou wilt say, that thy *business* will not permit thee so much time, as to read every Morning a Chapter, &c. O man, remember that thy *life* is but *short*, and that *all this business* is but for the use of this *short life*: But *Salvation or Damnation* is everlasting! Rise up therefore every morning by so much time the earlier: Defraud thy *foggy flesh* of so much *sleep*; but rob not thy *soul* of her *food*, nor God of his service: And serve the Almighty duly whilst thou hast *time* and *health*.

Having thus read thy Chapter, as thou art about to pray, remember, that God is a God of (m) holiness, whereof he warneth us by repeating so often, (n) Be ye Holy, for I am Holy. And when he devoured with a sudden fire, Nadab and Abihu, for offering unto him Incense with (o) strange fire, (like those now a-days, who offer Prayers from hearts fraught with the fire of lust and malice:) The Lord would give no other reason of his judgment but this, I will be sanctified in them that come near me.

As if he should have said, If I cannot be sanctified by them who are my servants, in serving me with that holiness that they

N should;

(m) Exod. 26.

36.

(n) Levit. 21.

44. & 19. 2. &

20. 7.

(o) Lev. 10. 2.

Verse 3.

Deut. 23. 13,
14.

should ; I will be sanctified *on them*, by confounding them with my just judgments, which their *lewdness* doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them, who serve him : insomuch that he commanded the *Israelites*, that when they were in camp against their enemies, they should dig a hole with a paddle, and cover their excrements : His reason is, *For the Lord thy God walketh in the midst of thy camp, to deliver thee, and to give thee thine enemies before thee : Therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

Job 11. 13, 14.

Isa. 1. 15.

If he will have men to be so holy in time of war in the *Field* : How much more holiness expecteth he at our hands, in time of peace, in our houses ? Therefore saith *Zophar* in *Job* : *If thou prepare thine heart, and stretch out thine hand towards God to pray : If iniquity be in thy hand, put it far away, and let no wickedness dwell in thy Tabernacle.* For, as *Esay* saith ; *If there be any uncleanness in our hands, (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowful for thy sin : and that thy mind is resolved (thorow the* affli-

assistance of his *grace*) to amend thy faults. And then having *washed* thy self, and adorned thy body with *apparel* which becometh thy *calling*, and the *Image* of God, which thou bearest; *shut* thy Chamber-door, and kneel down at thy bed side, or some other convenient place; and in reverent manner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the presence of God, who seeth the *inward intention* of thy *soul*, offer up unto God from the Altar of a contrite heart, thy prayer, as a morning Sacrifice, through the mediation of Christ, in these, or the like words.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power and Majesty, whose glory the very *Heaven of Heavens* is not able to contain: Look down from Heaven, upon me thine unworthy Servant, who here prostrate my self at the *(p)* *footstool* of thy *(q)* *Throne of grace*. But look upon me, O Father, through the *merits and mediation* of *Jesus Christ*, *(r)* *thy beloved Son*, in whom only thou art well pleased. For of my self, I am not worthy to stand in thy presence, or to speak with mine *unclean lips* to so holy a God as thou art. For thou
N 2 knowest

1 Kings 8. 27.

(p) Psal. 132. 7.

(q) Heb. 4. 16.

Dan. 9. 18.

(r) Mat. 3. 17.

Isa. 6. 4.

Psal. 51. 5.

(f) Gen. 6. 5.

Matt. 15. 19.

Matt. 12. 34.

Psal. 140. 1. 2.

(t) Dan. 9. 10.

Dan. 9. 11.

Levit. 26. 14.

&c.

knowest that in *(sin I was conceived and born, and that I have lived ever since in iniquity: So that I have broken all thy holy Commandments by sinful motions, unclean (f) thoughts, evil words, and wicked works: (t) omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou (under the penalty of thy displeasure) hast forbidden.*

[Here thou maist confesse unto God thy secret sins, which do most burthen thy conscience: with the Circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially O Lord, I do here with grief of heart confesse unto thee, &c.*]

Deut. 27. 26.

Dan. 9. 11.

Gal. 3. 10.

Esd. 5. 13.

And for these my sins, O Lord, I stand here guilty of thy *curse*, with all the miseries of this life, and everlasting torments in *Hell fire*, when this wretched life is ended, if thou shouldest deal with me according to my deserts: Yea, Lord, I confess, that it is *thy mercy which endureth for ever, and thy compassion which never fails: That is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy and plenteous redemption. In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy Divine Majesty, that thou wouldest not enter into judgment with thy servant, neither be ex-*

Lam. 3. 22.

Psal. 130. 7.

Psal. 5. 7.

Psal. 13. 5.

Psal. 13. 2.

stream

dream to mark what I have hitherto done & miss: For if thou doest, then no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin; with the merits of that precious blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that curse, which was due to my transgressions: O Lord, deliver me from my sins, and from all those Judgments which hang over my head, as due unto me for them; and separate them as far from thy presence, as the East is from the West: Bury them in the burial of Christ, that they may never have power to rise up against me, to shame me in this life, or to condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins with the blood of thine immaculate Lamb; but also to purge my heart, by thy holy Spirit, from the dross of my natural corruption: That I may feel thy (u) Spirit, more and more killing my sin, in the power and practice thereof: So that I may with more freedom of mind, and liberty of will, serve thee the everlasting God, in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere, to be thy faithful and unfeigned Servant unto my lifes end;

Ezek. 36. 24.

1 John 1. 9.

Gal. 3. 13.

psal. 103. 12.

Col. 2. 12, 13.

Eph 2. 5, 6.

John 1. 29.

psal. 51. 7, 10.

(u) Gal. 4. 24.

25.

Luket. 24. 75.

Matt. 24. 13.

psal. 90. 12.

Rom. 14. 17.

That when this *mortal life* is ended, I may be made a partaker of *immortality*, and everlasting *happiness* in thy heavenly Kingdom. In the meantime, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend, and end that *small number* and remnant of days, which thou hast appointed for me to live in this *vale* of misery: *Teach me so to number my days, that I may apply my heart unto wisdom*: And as thou dost add days unto my life; so, good Lord, I beseech thee, add *repentance and amendment* to my days; that as I grow in *years*, so I may encrease in *grace*, and favour with thee, and all thy people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an encrease of all those good gifts, where-with thou hast already endowed me: that so I may be the better *inabled* to lead such a *godly life, and honest conversation*; as that thy Name may thereby be glorified, *others* may take good example by me, and my *soul* may more chearfully feed on the *peace* of a good *conscience*, and be more replenished with the *joy* of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty *thanks*, for all those blessings which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love,

love, according to thine eternal purpose
electest me before the foundation of the World
 was laid, unto salvation in Jesus Christ:
 For that thou hast created me after thine
own Image, and hast begun to restore that
 in me, which was lost in our first Parents:
 For that thou hast effectually called me by
 the (w) working of thy spirit, in the (x)
preaching of the Gospel, and the receiving
 of the *Sacraments*, to the knowledge of
 thy saving grace and (y) obedience of thy
 blessed will: For that thou hast bought
 and redeemed me with the blood of thine
only begotten Son, from the torments of
Hell, and thrall of Satan: For that thou
 hast by faith in Christ, freely justified me,
 who am by nature the child of wrath: For
 that thou hast in good measure (z) sancti-
 fied me by thy holy Spirit, and given me
 so large a time to repent, together with
 the means of repentance. I thank thee
 likewise, good Lord, for my life, health,
 wealth, food, raiment, peace, prosperity and
 plenty: And for that thou hast preserved
 me this night, from all perils and dangers
 of body and soul, and hast brought me safe
 to the beginning of this day. And as thou
 hast now wakened my body from sleep;
 so I beseech thee waken my soul from sin,
 and carnal security: And as thou hast
 caused the light of the day to shine in my
 bodily eyes; so, good Lord, cause the light

Eph. 1. 6.
 March. 23. 34.

Gen. 9. 6.
 Eph. 4. 24.
 Col. 3. 10.

(w) Rom. 8. 28
 (x) Matt. 22. 3.
 Rom. 1. 16.
 Rom. 16. 25,
 26.
 (y) 1 pet. 2,
 18, 19.
 Revel. 5. 9.

Rom. 3. 28.
 Gal. 2. 16.
 Ephes. 4. 3.
 (z) 1 Cor. 6. 11
 1 pet. 1. 2.
 2 pet. 3. 9.

Eph. 5. 13.

Eph. 5.13. of thy word, and holy Spirit, to *illuminate*
 my heart: and give me grace, as one of
 Luke 16.8. thy *children of light*, to walk in all holy
 Phil. 2.15. obedience before thy face this day: And
 Acts 24. 16. that I may endeavour to keep faith and a clear
 conscience towards thee, and towards all men,
 in all my thoughts, words, and dealings.
 And so, good Lord, bless all my *studies*
 and *actions*, which I shall take in hand this
 day; as that they may tend to thy *glory*,
 the good of others, and the comfort of mine
 own soul and conscience in that day, when
 I shall make my final *accounts* unto thee for
 them. O my God, keep thy servant,
 that I do no *evil* unto any man this day:
 and let it be thy blessed will, not to suffer
 the Devil, nor his wicked *angels*, nor any
 of his evil *members*, or my malicious *ene-*
 mies, to have any power to do me any hurt
 or violence. But let the eye of thy holy
 providence watch over me, for good and
 not for evil: and command thy holy An-
 gels to pitch their Tents round about me, for
 my defence and safety in my going out,
 and coming in, as thou hast promised they
 should do about them that fear thy name.
 For, into thy hands, O Father, I do here
 commend my soul, and body, my actions,
 and all that ever I have, to be guided, de-
 fended, and protected by thee: being as-
 sured, that whatsoever thou takest into
 thy custody, cannot perish, nor suffer any
 hurt

hurt or harm. And if I at any time this day, shall through frailty forget thee: Yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also be merciful unto thy whole Church, and chosen people, wheresoever they live upon the face of the earth: Defend them from the rage and tyranny of the Devil, the World, and Antichrist: Give thy Gospel a free and a joyfull passage through the world, for the conversion of those, who belong to thine Election and Kingdom.

Bless the Churches and Kingdoms (where in we live) with the continuance of Peace, Justice, and true Religion. To Defend the Kings Majesty from all his enemies, and grant him a long life, in health, and all happiness, to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely Issue. Encrease in them all heroicall gifts, and spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Commonwealth, to govern the Commons in true Religion, justice, obedience, and tranquillity. Be merciful unto all the Brethren which fear thee, and call upon thy name. And comfort as many

Neh. 13. 14. 15.

ps. 51. 18, 19.
Isa. 39. 8.psal. 72. 15.
1 Tim. 2. 2.

1 Tim. 2. 2.

Jan. 5. 15.

Neh. 1. 36.

1 Cor. 10. 13.

2 Tim. 2. 9.

2 Cor. 1. 6, &c.

Math. 25.

1, 2, &c.

Revel. 22. 20.

many among them as are *sick*, and comfortless in *body*, or *mind*: Especially be favourable to all such as *suffer* any trouble or persecution for the *testimony* of thy truth, and Holy Gospel: And give them a gracious *deliverance* out of all their troubles, which way it shall seem best to thy *wisdom*; for the glory of thy *name*, the further enlarging of the *truth*, and the more ample increase of *their own* comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these *sinful* days. And give me grace, that like a *wise Virgin*, I may be prepared with *Oyl* in my *Lamp*, to meet thee the sweet *Bridegroom* of my *Soul* at thy coming; whether it be by the day of *death*, or of *judgment*: And then, Lord Jesus, come when thou wilt: *Even Lord Jesus come quickly*. These, and all other *graces* which thou knowest needful and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of *Prayer*, which Christ himself hath taught me to say unto thee.

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations,

Meditations, to stir us up to Morning

Prayer. (Morning)

IF when thou art about to pray, *Satan* shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: Meditate, that Prayer is thy spiritual sacrifice, wherewith God is well pleased; and therefore it is so displeasing to the Devil, and so irksome to thy flesh. Beed therefore thy Affections (will they, nill they) to so holy an exercise: assuring thy self, that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

Heb. 13. 15,
16.

a. Forget not how the Holy Ghost puts it down as a special note of Reprobates: They call not upon the Lord: They call not upon God. And when Elihu supposed that Job had cast off the fear of God, and that God had cast Job out of his favour; he chargeth him that he restrained prayer before God: Making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that whosoever shall call on his name, shall be saved. It is certain, that he who maketh no conscience of the duty of Prayer, hath no grace of the holy Spirit in him. For the

psal. 14. 4.

psal. 53. 4.

Job 35. 4.

Rom. 10. 13.

Zac. 12. 10.

the spirit of *grace* and of *prayer*, are one : And therefore *grace* and *prayer* go together. But he that can from a *penitent* heart (Morning and Evening) pray unto God : It is sure, that he hath his *measure* of *grace* in this World ; and he shall have his *portion* of *glory* in the life which is to come.

3. Remember, that as *loathing* of meat, and *painfulness* of speaking, are two *Symptoms* of a sick body : so *irksomeness* of praying when thou talkest with God, and *carelessness* in hearing, when God, by his *Word*, speaks unto thee ; are two *sure signs* of a sick soul.

4. Call to mind the *zealous* devotions of the *Christians* in the *Primitive Church* : Who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their sins ; and that they might be found ready at the coming of Christ.

(a) psal. 55.
16, 17.

(b) psal. 119.
62.

(c) Matth. 26.
40.

And how that *David* was not content (a) to pray at *Morning*, at *Evening*, and at *Noon* : But he would also (b) *rise up at Midnight* to pray unto God. And if Christ did chide his *Disciples*, because they would not (c) watch with him *one hour* in *praying* ; what chiding dost thou deserve, who thinkest it too long to continue in prayer but *one quarter* of an hour ? If thou hast spent divers hours in seeing a *vain Mask*, or *Play* ; yea whole days and nights in

carding

carding and dicing, to please thy flesh: Be ashamed to think a Prayer of a *quarter* of an hour long, to be *too long* an exercise for the service of God.

5. Consider, that if the *Papists* in their *blind superstition*, do in an unknown, and therefore (d) *unedifying Tongue* (fit only for the Children of (e) *mystical Babylon*) *mutter* over upon their (f) *Beads*, every morning and evening, so many scores of *Ave-Maries*, *Pater-Nosters*, and *Idolatrous* prayers: How shall they in their *superstitious* devotion, rise up in *judgment* against thee, professing thy self to be a true Worshipper of *Christ*? If that thou thinkest these Prayers to be *too long* a task, being shorter for *quantity* than theirs, but far more profitable for *quality*, tending only to *Gods* glory, and thy good; and so compiled of Scripture *phrase*, as that thou maist speak to God, as well in his own *holy* words, as in thine own *native language*. Be ashamed, that *Papists* in their *superstitious* worshipping of *creatures*, should shew themselves more devout than *thou*, in the *sincere* worshipping of the *true* and (g) *only* God. And indeed, a Prayer in private devotion, should be *one* (h) *continued speech*, rather than *many broken fragments*.

batologia vitetur. Perkins. de unic. ration. concl.

(d) 1 Cor. 14:

14.

(e) Gen. 11. 79

Revel. 17. 5.

(f) A super-

stition.

Qui filo infer-

tis numerant

sua murmura

bacchi. Manr.

Alphonlib. 4

(g) John 17.

3.

(h) Vox con-

tinuata, non

conclisa &

rupta, ut

cap. 10.

6. Lastly,

(d) Matth. 13.
4. 19.

(e) Gen. 22.
11.

(f) Matth. 26.
41.
8 Cor. 8. 12.

6. Lastly, When such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying: Remember that those are the (i) Fowls which the evil one sends to devour the good seed, and the earbasses of thy spiritual sacrifices: but endeavour, with (k) Abraham, to drive them away. Yet notwithstanding, if thou perceivest at some times, that thy spirits are dull, and thy mind not apt for Prayer, and holy devotion, strive not too much for that time; but humbling thy self at the sense of thine infirmity and dulness, knowing that God accepteth the (l) willing mind (though it be oppressed with the heaviness of the flesh:) endeavour the next time, to recompense this dulness, by redoubling thy zeal; and for the time present, commend thy soul to GOD in this, or the like short Prayer.

Another shorter Morning Prayer.

O Most gracious God, and merciful Father, I thine unworthy Servant do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandments, in thought, word, and deed; following the desires of mine own will,

(V. As I)

and

and *lusts* of my *flesh*, not caring to be go-
vern'd by thy holy *Word* and *Spirit*; and
therefore I have *justly* deserved all *shame*
and *miserie* in this life, and everlasting
condemnation in *Hell* fire, if thou shouldst
but deal with me, according to thy *Ju-*
stice, and my *desert*. Wherefore, O
heavenly *Father*, I beseech thee (for thy
Son *Jesus Christ* his sake, and for the
merits of that *bitter* death and *bloody* Pas-
sion, which I believe that he hath suffered
for me) that thou wouldest pardon and
forgive unto me all my sins, and deliver
me from the shame and vengeance, which
is due to me for them. And send thy
holy *Spirit* into my *heart*, which may as-
sure me that thou art my *Father*, and
that I am thy *Child*, and that thou lo-
vest me with an unchangeable love.
And let the same thy good Spirit lead me
in thy *truth*, and *crucifie* in me more and
more, all worldly and carnal *lusts*,
that my sins may more and more die
in me; and that I may serve thee in un-
feigned righteousness and holiness this
day, and all the days of my life: That
when this mortal life is ended, I may
(through thy mercy in *CHRIST*)
be made a partaker of everlasting glory
in thy heavenly Kingdom. And here,
O Lord, from the bottom of my heart,
I thank thee for all thy *mercies* which
thou

thou hast bestowed upon my soul and body : For *electing* me in thy love, *redeeming* me by thy Son, *sanctifying* me by thy Spirit, and *preserving* me from my youth up, until this present day and hour, by thy most gracious providence.

I thank thee more especially, for that thou hast defended me this Night, from all perils and dangers, and hast brought me safe to the *beginning* of this day. And now (good Lord) I beseech thee, keep me this day from all evil that may hurt me, and from falling into any gross sin that should offend thee. Set thy fear before mine eyes, and let thy spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end, I commend my self, and all my ways and actions, together with all that do belong unto me, unto thy gracious *direction* and *protection*; praying thee to keep both them and me from all evil : And to give a blessing to all our honest *labours* and *endeavours*. Defend thy whole Church from the tyranny of the World, and of Antichrist : Preserve our gracious King from all Conspiracies and Treasons : Grant him a long and prosperous Raign over us. Bless our graci-
ous

ous Queen *Mary*, Prince *Charles*, the
Lady Mary, the *Lady Elizabeth*, and her
 Princely Issue: Endue them with thy
 Grace, and defend them from all e-
 vil. Bless all our *Ministers* and *Ma-
 gistrates*, with those Graces and Gifts,
 which thou knowest necessary for their
 places. Be favourable to all that fear
 thee, and tremble at thy Judgments:
 Comfort all those that are sick and com-
 fortless. Lord, keep me in a continual
 readiness, by Faith and Repentance, for
 my last end: That whether I live or
 dye, I may be found thine own, to
 thine eternal glory, and mine everlast-
 ing Salvation; through *Jesus Christ*
 my *only* Saviour. In whose blessed name
 I beg these Mercies at thy hands, and
 give unto thee thy praise and glory, in
 that Prayer, which he hath sanctified
 with his own lips, saying,

*Our Father which art in Heaven, Hal-
 lowed be thy Name, &c.*

Further

*Further Meditations, to stir us up to
Prayer in the Morning.*

THink not any *business* or *hast* (though never so great) a sufficient *excuse* to omit *prayer* in the Morning, but meditate,

1. That the *greater* thy *business* is ; by so much the more need thou hast to pray for Gods good *speed* and *blessing* thereon : seeing it is certain, *that nothing can prosper without his blessing.*

2. That many a man, when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

Quem dies vi-
dit veniens
superbum,
Hunc dies vi-
dit fugiens
jacentem.
Senec.
Nescis quid
vesper serus
vehat. Varro.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose, well and lively in the Morning, hath been seen a dead man ere Night. So may it befall thee : And if thou be so careful (before thou goest abroad) to drink, to fence thy *body* from ill *ayres* ; how much more careful shouldest thou be to pray, to preserve thy soul from evil *temptations* ?

4. That the time spent in Prayer never hindereth, but furthereth and prospereth a Mans Journey and Business.

5. That

5. That in going abroad into the World, thou goest into a *Forest* full of unknown dangers, where thou shalt meet many bryars to tear thy *good name*; many *snakes*, to trap thy *life*; and many Hunters to devour thy *soul*. It is a field of pleasant grass, but full of poisonous Serpents. Adventure not therefore to go naked amongst these bryars, till thou hast prayed Christ to clothe thee with his righteousness: Nor to pass thorow these Snakes and Ambushments, till thou hast prayed for Gods Providence to be thy guide: Nor to walk barefoot through this snaky field; till, having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen Serpent*, in the eyes of thy faith; that so if thou comest not home *holier*, thou maist be sure not to return worser, than when thou wentest out of door.

Therefore though thy hast be never so much, or thy business never so great; yet go not about it, nor out of thy doors, till thou hast at least used this or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for *Jesus Christ* his sake, I beseech thee forgive me all my known and secret sins, which in thought, word or deed, I have committed against thy Divine Majesty; and deliver me from all those Judgments, which are due unto me for them: and sanctifie my heart with thy holy Spirit, that I may hence forth lead a more godly and religious life. And here (O Lord) I praise thy Holy Name, for that thou hast refreshed me this Night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of body and soul. And to this end I commend my self, and all my actions, unto thy blessed protection and government: Beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in: And grant that whatsoever I shall think, speak, or *take in hand* this day, may tend to the glory of thy name, the good of others, and the comfort of mine own Conscience, when I shall come to make before thee my last

last accounts. Grant this, O Heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy glory, and beg at thy hands all other graces, which thou seest to be needful for me this day and ever, in that prayer which Christ himself hath taught me, saying,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations, directing a Christian, how he may walk all the Day with God,

like Enoch.

HAVING thus begun, keep, *all the day after*, as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou maist easily do, by craving the assistance of Gods Holy Spirit, and observing these few Rules. Rom. 8.26

First, for thy thoughts.

1. **B**E (*m*) careful to suppress every sin in the first motion. Dash (*n*) Babylonish Children, (while they are young) against the stones. Tread (*o*) sometimes the Cockatrice egg, lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home dweller. Take heed of falling

(*m*) Eph. 4.27.

(*n*) psal. 137.9

(*o*) Isa. 59.5.

(p) Qui conscientie curam abjiciunt, nec homines revereantur nec Deum.

* Zach. 8. 17.
prov. 6. 14.

oft into the same sin, lest the custom of sinning (p) take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God, nor reverence man.

2. Suffer not thy mind to feed it self upon any imagination *, which is either impossible for thee to do, or unprofitable, if it be done: But rather think of the Worlds vanity, to contemn it; of death, to expect it; of judgment, to avoid it; of Hell, to escape it; and of Heaven, to desire it.

3. Desire not to fulfil thy mind in all things: But learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour daily more and more to see thine own misery, through unbelief, self-love, and wilful breaches of Gods Law: and the necessity of Gods mercy through the merits of Christs Passion, to be such; that if thou wert demanded, *What is the vilest Creature upon earth?* Thy Conscience may answer, *Mine own self, by reason of my great sins:* And that if on the other side thou wert asked, *What thou esteamest to be the most precious thing in the World?* Thy Heart might answer, *One drop of Christs blood,*

bloud, to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any *wilful filthiness*. For *true faith*, and the *purpose of sinning*, can never stand together.

5. Approve thy self to be a true Servant of Christ, not only in thy general calling, as in the frequent use of the *Word* and *Sacraments*: but also in thy *particular*, in making Conscience to eschew every *known sin*, and to obey God in *every one* of his Commandments: like *Josias*, (q) who (q) 2 Kings 23. 25. turned to God with all his heart, according to all the Law of Moses: And * *Zachary* and * Luke 1. 6. *Elizabeth*, who walked in all the Commandments of God without reproof. But if at any time through *frailty*, thou slippest into any sin, lie not in it, but *speedily* rise out of it by *unfeigned repentance*; *praying* for pardon, till thy Conscience be pacified, thy *hatred of sin* encreased, and thy *purpose of amendment* confirmed.

6. Beware of affecting *popularity* by adulation; the *end* never proves good. And though attained by *due desert*; yet *mannage it wisely*, lest it prove more dangerous than *contempt*. For States desire but to keep down, whom *they* contemn for their unworthiness; but to cut off, whom *they* *envy* for their greatness. He therefore is *truly* prudent who (considering the Premises) neither affecteth, nor

(r) Socrates in
forum egres-
sus, quam
multis ego
(inquit) non
egeo! Non est
ergo pauper,
qui caret, sed
qui eget.

(s) Dimidi-
um plus toto.
Hesiod.

(t) Feriunt
summos ful-
mina montes.
Hor. Tangunt
magnos tristitia
fata deos.
Ovid.

(u) *ad Be-*
ssimae.
Qui notus ni-
mis omnibus;
ignotus mori-
tur sibi. Sen.

1 Tim. 6. 7,
8, 9.

neglecteth popularity. But in any wise
take heed of harbouring a (r) *discontented*
mind; for it may work thee more woe, than
thou art aware of. It is a *special mercy*, in
the multitude of so *many blessings*, as thou
dost enjoy, to have *some crosses*. God
gives thee *many blessings*, lest through want
(being his Child) thou shouldest *despair*.
And he sends thee *some crosses*, lest by too
much prosperity (playing the fool) thou
shouldest presume. Many who have
mounted to great *dignities*, would have
contented themselves with (s) *meaner*,
had they known their (t) *great dangers*:
affect therefore *competency*, rather than
eminency. And in all thy will, have ever
an eye to GOD's will, lest thy *self-action*
turn to thine *own destruction*. Happy the
man, who in this short life is (u) least
known of the World, so that he doth tru-
ly know God, and himself! Whatsoever
cross therefore thou hast to *discontent* thee:
Remember, that it is *less* than thy sins have
deserved. Count therefore *Christ* thy
chiefest joy, and sin thy greatest grief:
Esteem no want, to the want of *Grace*;
nor any loss, to the loss of Gods *favour*.
And then the discontentment for *outward*
means shall the less perplex thine *inward*
mind. And as oft as Satan shall offer any
motion of discontentment to thy mind,
remember Saint Pauls admonition, *We*
brought

brought nothing into this World, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition. Pray therefore with wise (w) Agur: O Lord, give me neither Poverty nor Riches: Feed me with food convenient for me, lest I be too full, and deny thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the Name of my God in vain.

7. Bestow no more thought upon worldly things than thou needs must, for the discharge of thy place, and the (x) maintenance of thy estate: But still let thy care be greater for (y) heavenly, than earthly things: And be more grieved for a (z) dishonour done to God, than for an injury offered to thy self: But if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if he patiently bare his cross, he (a) overcame in the end. But thy good name in the mean while is wounded: Bear that also with Patience. For he that at the last day will give thy body a Resurrection; will as sure, in his

Insanix dampnandi sunt, qui tam multa tam anxie congerunt, quum sit tam paucis opus. Vives.

(w) Prov. 30. 8, 9. Vivitur exiguo melius. Claud.

(x) 1 Tim. 6. 8, 9. Gen. 28. 20. (y) Col. 3. 1, 2. Phil. 3. 20. (z) Jos. 7. 9. Psal. 139. 21, &c.

(a) Nobile vincendi genus est patientia: Vincit Qui patitur: Si vis vincere, discite pati.

Optima injuriarum ultio est oblivio; efficit enim ut animum levet, nec magis laedat, quam si facta non esset.

good

Jer. 11:20.

Ne verbls
quod ſcis o-
ſtentes, ſed
rebus te o-
ſtende ſcire.

good time, grant a Reſurrection to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the hurt which thou doſt *thy ſelf*, is more than that which thine *Enemy* can do unto thee. Neither canſt thou more rejoyce him, than to hear that it thorowly vexeth thee. But if thou canſt ſhew patience on earth, God will ſhew himſelf *juſt* from *Heaven*. Pray for him; for, if thou be a *good man* thy ſelf, thou canſt not but *rejoyce*, if thou ſhouldeſt ſee thy *worſt enemy* to become a *good man* too. But, if he ſtill continueth in his *malice*, and *encreaſeth* in his *miſchief*, give thou thy ſelf unto Prayer, committing thy ſelf, and commending thy *cauſe* unto the *Righteous Judge* of Heaven and Earth, ſaying with *Jeremy*; O Lord of *Hoſts* that *judgeſt righteouſly*, and *tryeſt the reins and the heart*: *Vengeance is thine*, and unto thee *have I opened my cauſe*. In the mean while *wait* (with *David*) *on the Lord*: Be of *good courage*, and he ſhall comfort thine heart.

8. The more *others commend* thee for an excellent act, be thou the more *humble* in thine *own thoughts*. Affect not the vain praifes of men: The bleſſed Virgin was troubled when ſhe was truly praized of an *Angel*. They ſhall be praized of *Angels* in *Heaven*, who have eſchew'd the praifes of men on earth. Neither needſt thou praife thy

thy self: Deal but uprightly, (b) others will do that for thee. Be not thou curious to know *other mens daings*, but rather be careful that no man know any *ill dealings* by thee.

9. Esteem no sin *little*, for the curse of God is due to the *least*; and the least would have damned thee, had not the Son of God died for thee. Bewail therefore the *misery* of thine own state: And as occasion is ministred, (c) *mourn* for the *iniquity* of the time. Pray to God to *amend* it, and be not thou one of them that make it worse.

10. Lastly, think often of the (d) *shortness* of thy *life*, and *certainty* of *death*: And wish rather a *good* life, than a *long*. For, as *one* day of *Mans* life is to be preferred before the *longest* age of a *Stag*, or *Raven*: So one day spent *religiously*, is to be higher valued, than a mans (e) *whole* life that is consumed in prophaneness.

(b) pſal. 49. 18.
(c) Exe 9. 4.
pſal. 69. 9, 10.
Mark 3. 5.

(d) Hen ſugl-
unt ſræno
non remoran-
te dies.
pſ. 90. 9, 10, 11
Non quàm
diu, ſed quàm
bene.

(e) Fuit, non
vixit. Sen.
Non reſert
quanta ſit vi-

te diuturnitas, ſed qualis ſit adminiſtratio. Vives. Tota vitæ dies unus,
ut mirum ſit homines non exſatiari hiſdem toties redeuntibus.

Caſt over therefore once every day, the number of *thy* days, by *ſubtracting* thoſe that are paſt (as being vaniſhed like *yether-nights* Dream) contracting them that are to come, (ſith the *one half* muſt be ſlept put, the reſt made uncomfortable, by the

troubles of the World, thine own sickness, and the death of Friends:) counting (f) only the *present day* thine; which spend, as if thou wert to spend *no more*.
 (f) Non potest presentem diem rectè vivere is, qui se non eam quasi ultimam victurum esse cogitat.

Secondly for thy words.

1. **R**emember, that thou must answer for every (g) *idle word*: That in (h) *multiloquy*, the wisest man shall overshoot himself. Avoid therefore all *tedious and idle talk*, whereof seldom ariseth *comfort*, many times (i) *repentance*: Especially beware of rash answers, when the tongue out-runs the mind. The word was *thine* whilst thou kept'st it in: It is (k) *another's* as soon as it is out. O the shame, when a mans own tongue shall be produced a Witness, to the confusion of his own face!

(g) Dixisse se pe poenituit, tacuisse verò nunquam.
 (h) Nescit vox missa reverri. Quàm periculosum illud, Lingua quò vadis?

Let then thy words be *few*, but *advised*; *foreshink* whether that which thou art to speak, be (l) *fit to be spoken*: Affirm no more, than what thou knowest to be *true*; and be rather (m) *silent*, than speak to an *ill*, or to *no purpose*.

(l) Nescit poenitenda loqui, qui proferenda prius suo tradidit examini.

Calliod. lib. 10. Epist. 4. (m) Jam. 1. 19. Consultius est tacere quàm ineptè loqui.

2. Let thy *heart* and *tongue* ever go together in *honesty* and *truth*: Hate (n) *dissembling* and *lying* in *another*, detest it in thy *self*, or God will detest thee for it: For he *hateth a liar*, and his Father the Devil *liketh*. And if once thou be discovered to make no *conscience* of *lying* †, no man will believe thee when thou *speakest a truth*: But if thou *lovest truth*, more credit will be given to thy Word, than to a *Lyars Oath*. Great is the possession which Satan hath in those, who are so accustomed to *lying*, that they will lie though they get nothing by it *themselves*, nor are not compelled unto it by *others*. Let not thine *anger* remain, when thou seeest the cause removed: And ever distinguish twixt him that offendeth of (o) *infirmity* (or against his *will*) and him who offendeth (p) *maliciously*, and of set *purpose*: Let the one have *pity*, the other *justice*.

3. Keep thy *speech* as clean from all *obscenity*, as thou wouldst thy *meat* from *poison*: And let thy talk be (q) *gracious*, that he that hears thee, may grow better by thee: And be ever more earnest, when thou (r) *speakest of Religion*, than when thou talkest of *worldly matters*.

If thou *perceivest* that thou hast *erred*, *persevere* not in thine *error*: Rejoice to find the truth, and (s) *magnifie* it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well*. And

(n) 1 pet. 2. 1;
psal. 3. 2.

† Si mendacem to-
runt, nemo
tibi credet,
etiam si affir-
mes verissima.
Arist.

(o) Odi tan-
quam amatu-
rus.

Prov. 6. 30.

Acts 3. 17.

1 Tim. 1. 13.

(p) Pl. 59. 3, 54
psal. 101. 7.

(q) Eph. 4. 29.
psal. 1. 2.

Prov. 31. 26.

Pil est alios
reddere pios.

(r) pl. 139. 21.
psal. 69. 9.

(s) Si verum
audias, silen-
tio protinus
reverere, illi-
que tanquam
divinae rei af-
surgito.

And when thou meetest with *Gods children*, be sure to make some *holy* advantage by them: Learn of them, *all* the good that thou *canst*; and communicate with them, *all* the good things that thou *knowest*. The more good thou reachest *others*, the more will God still (z) minister unto thee. For, as the *gifts of men*, by much using, do *perish* and *decrease*: So the *gifts of God*, by much using, do the more *grow* and *increase*; like the (u) *Widows Pitcher of Oyl*, which the more it poured to fill *other vessels*, the more it was still replenished in it self.

(z) Mark 4.
24, 25.

(u) 2 Kin. 4.2.

(w) Eccl. 3. 7.
Luke 2. 19.
Arcanum tibi
creditum si
delius custo-
di, quam de-
positam pec-
uniam.

4. Beware that *you* believe not all that is *told you*, and that *you* tell not (w) all that *you* hear: For if *you* do, *you* shall not long *enjoy* true friends, nor ever want great troubles. Therefore in Accusations, be first *assured* of the truth, then *censure*. And as thou tenderest the reputation of an *honest* heart; never let *malice in hatred*, make thee to *reveal*, that which *love in friendship*, bound thee a long time to *conceal*. But for fear of such after-claps, observe two things.

(v) Vera a-
micitia tan-
tummodo est
inter bonos.

First, Though thou hast *many acquaintance*; Yet make not *any thy familiar friend*, but he that *truly* (x) *fears God*: Such a one thou never needest to fear. For though

Mali nec inter se amici sunt, nec cum bonis.

you

you should in *some particulars* fall out, yet *Christian love*, the *main ground* of your friendship, will never fall away; and the *fear of God* will never suffer him to do thee any villany.

Secondly, Do nothing in the sight of a (y) *civil friend*, for which thou canst not be *safe*, unless it be concealed: Nor anything, for which (if *just* cause be offered) thou needest fear him, if he proves thine *unjust* enemy. If thou hast done any thing amiss, ask God forgiveness, and perswade thy self, rather than *thy friend*, to (z) keep thine own Counsel. For be assured, that what friendship soever is grounded upon any other *cause* than true Religion; if ever that *cause* fail, the friendship falleth off: And the rather, because that as God breeds among men, *Truth*, *Peace*, and *Amity*, that we should live to do one another good: So the *Devil* daily soweth *falsehood*, (a) *discord*, and *enmity*, to cause (if he can) the *dearest* friends to devour one another.

belluarum, & cum vitis, non hominibus gerendum.
Plal. 15. 3.

5. Make not a (b) Jest of another mans infirmity: Remember thine own. Abhor the frothy *wit* of a filthy *nature*, whose *brains* having once conceived an odd *scoff*, his mind travails (as a Woman with child)

(y) Civilem
amicum sic
habeas, ut po-
tes posse in-
micum fieri.

(z) Quod ta-
ceri vis, prior
ipse taceas.

(a) Bellum
non est homi-
num sed
(quod ver-
bum sonat)
Ephes. 5. 4.

(b) Irridere
pium, nescis:
Impium, in-
mane: homi-
nem, inhu-
manum.

(e) Nemo videtur sibi tam vili, ut irrideri mereatur.
Phil. 4. 4.

Prov. 23. 17.

(d) Valentinianus Imp. Cum supplicio mortis a liquidis afficiendus esset, ait: bat se malle ad vitam revocare. Crudelem animi est alienis malis gaudere, & non misereri communem naturam.

(f) Rom. 5. 8.

Ephes. 2. 4.

(f) Matt. 18. 24. 28.

child) till he be delivered of it. Yea, he had rather lose his *best friend*, than his *worst jest*. But if thou be disposed to be (e) *merry*, have a special care to three things:

First, That thy mirth be not against Religion;

Secondly, That it be not against Charity.

Thirdly, That it be not against Chastity; and then be as *merry* as thou canst, only in the Lord.

6. Rejoice not at the fall of thine enemy, for thou knowest not what shall be the manner of thine *own end*. But be more (d) glad to see the *worst mans amendment*, than his *punishment*. Hate no man, for fear lest *Christ* loves him: Who will not take it well, that thou shouldest hate whom *be loveth*. *Christ* (e) loved thee, when thou wast his *Enemy*: By the merits therefore of his blood, he requireth thee, for his sake, to love *thine Enemy*. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an 100 pence, for the forgiveness of ten (f) *thousand Talents*; of 60 hundred thousand Crowns, for ten Crowns. Petty forgiveness of man, for the infinite forgiveness of Almighty GOD. Though thou thinkest thine *Enemy* unworthy to be forgiven: Yet *Christ* is worthy to be obeyed.

7. When

7. When the glory of God, or good of thy neighbour doth require it; speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. (g) Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Pfal. 1. 19.

(g) Nec mē-
daciū utilitas
est diuturna,
nec veritatis
dammū diu
nocet.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe; it never doth a wise man harm. For if it be true; thou hast a warning to amend: If it be false, thou hast a caveat what to avoid. So every way it makes a wise man better, or wiser. But (h) if thou canst not endure to be reprehended; do then nothing worthy of reprehension.

Reprehensio
semper vel
meliores vel
cautiores nos
reddit.

(h) Si repre-
hendi fers æ-
grè, reprehē-
denda nē fo-
ceris.

(i) Deut. 28.
58.

9. Speak not of God, but with (i) fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his Holy name in our mouths: (k) Much less ought we to abuse it vainly in our talk. But ordinarily to use it in *vain, rash or false* Oaths, is an undoubted sign of a soul, that never truly feared God. Pray therefore with *David*, when thou art to speak in

(k) Qui facili-
in seriis jurat,
in jocis jura-
bit: Qui in
jocis. & in
mendacio.
Vives.

(1) psal. 141. 3. any matter that may move passion : (1) Set a watch, O Lord, before my mouth, and keep the door of my lips.

(m) 1 Pet. 5. 12. 10. Lastly, In (n) *praising*, be discreet ; in (n) * *saturating*, courteous ; in (o) *admonishing*, friendly ; in *forgiving*, merciful ; in (p) *promising*, faithful ; and bountiful in (q) *recompensing* good service : Making not the rewards of *verue*, the gifts of *favour*.

(n) Ro. 12. 10. * Affabilitas & comitas sunt nullius inpendii, amicitias tamen magnas conglomerant exhibita, dissolunt pratermissa. 1 Thessal. 3. 26. 14. (o) 2 Thessal. 3. 5. Lev. 19. 17. (p) Psal. 15. 4. (q) Deut. 15. 13, 14.

Thirdly for thy Actions.

1. **D**O no evil, though thou mightest : For God will not suffer the (f) least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling, till thou have first taken (t) counsel at Gods Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavour : and then do it in the Name of God, with chearfulness of heart, committing the success unto him ; in whose power it is, to bless with his *grace*, whatsoever business is intended to his glory.

(f) Psal. 119. 101.

(t) 1 Sam 30. 8.

2. When

2. When thou art tempted to do an evil work, remember that *Satan* is where his business is. Let not the Child of God be the instrument of so base a slave; Hate the work, if thou abhorrest the Author. Ask thy conscience these two Questions? *Would I have another to do this unto me? What shall I answer Christ in the day of my* (u) *accounts, if contrary to my knowledge and conscience, I shall do this wickedness, and sin against him? And remember with Joseph, (v) that though no man seeth, yet God seeth all. Fly therefore (with Joseph) from all sins, as well those that are secret in the sight of God, as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring the secret sins, as he did David's, to the open light, before all Israel, and before the Sun. Be therefore as much afraid of (x) secret sins, as of open shame. And so avoid all in general, as that thou dost not allow to thy self any one particular, or (y) darling sin, which the corruption of thy nature could best agree withal: For the crafty Devil can hold a mans soul as fast by one, as by many sins: And faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin: So be careful to shun the (z) occasion.*

caso vitanda est; nam qui amat periculum, peribit in illo. Eccl. 3.

1 Cor. 7. 5.
Imminet semper occasio
lux diaboli.
Greg.

Matth. 9. 12.

(u) Luk. 16. 2.
2 Cor. 6. 2.
2 Cor. 5. 10.

(v) Gen. 39.
9, 11, &c.

2 Sam. 12. 12.

(x) Luk. 3. 17.
& 12. 2.

(y) Prov. 5. 7.
& 6. 27.

(z) Omnis
peccandi oc-
casio.

(a) Judg. 7. 7.

3. In affecting good actions, which are within the compals of thy calling, distrust not Gods Providence, though thou see the means either wanting or (a) weak. And if means do offer themselves, be sure that they be lawful: And having gotten lawful means, take heed that thou relie not more upon them, than upon God himself. Labour, in a lawful calling, is Gods ordinary means, by which he blesteth his Children with outward things. Pray therefore for Gods blessing upon his own means. In earthly business, bear an heavenly mind: Do thou thy best endeavour, and commit the whole success to the fore-ordaining wisdom of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the loss of thy (b) soul. In all therefore both actions and means, endeavour with Paul, to have (c) alway a clear Conscience towards God, and towards men.

(b) Mat. 16. 26

(c) Hic murus
aheneus esto,
nil confidere
sibi, nulla
palescere
culpa. Hor.
Act. 24. 16.

Look to your selves, what Conscience ye have:

For Conscience shall damn, and Conscience shall save.

4. Love all good things for Gods sake: But God for his own sake. Whilst thou holdest GOD thy friend, thou needest not

not (d) fear who is thine enemy: For either God will make thine enemy to become thy (e) friend, or will (f) bridle him that he cannot hurt thee. No man is (g) overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God; let him redeem the folly of the time past with serious repentance, look to the time present with Religious diligence, and take heed to the time to come with careful providence.

5. Give every man the honour due to his place, but honour a man more for his goodness, than for his greatness. And of whomsoever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God: And count every blessing received from God, as a pledge of his eternal love, and a spur to a godly life.

6. Be not proud for any external worldly goods, nor for any internal spiritual gifts. Not for external goods, because that as they came lately, so they will shortly be gone again; their loss therefore is the less to be grieved at. Not for any internal gifts: For as God gave them, so will he likewise take them away: If (for-

(d) psal. 118.
6, 7.

Rom. 8. 31.

prov. 16. 7.

(e) Gen. 32. 3,
&c.

(f) Gen. 31. 7.

(g) Num. 14.
42, 43, &c.

psa. 37. 11, 12,
13.

getting the giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine ~~own~~ worth, and condemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be *self-convinced*? Thou hast *many* vices that may better witness thee in thine own eyes.

Brother (b) *lame* in the sight of God, who beholds thy *Heart*, that thou *seemest* to be in the eyes of men, that see thy face. Content not thy self with (c) *an outward good name*, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. *An undeserved good name*, for any thing, but for godliness, lasts little, and is less worthy. In all the Holy Scriptures, I never read of an *Hebrew* repentance: and be wondrous how whereas after sin, *conversion* is left as a means to cure all other sinners; what means remain to recover him, who hath converted *conversion* it self into sin? Woe therefore unto the Soul that is not, and yet still feareth religious! Mark the *life* of the *godly*, that thou mayst imitate it; and his blessed (d) *end*, that it may comfort thee. Obey thy betters, *obey* the wise, *accompany* the honest, and *love* the Religious. And seeing the corrupt nature

(b) Tu recte
vives, si curas
esse quod au-
dis. Hor. Ep.
ad Quin.

(c) Nil juvat
bonum no-
men, recla-
mante consci-
entia.

(d) Numb. 23.
10.
psal. 37. 35.
36. 37.

nature of man is prone to *hypocrisy*: Be-
ware that thou use not the *exercise* of Reli-
gion, as matters of *course and custom*, with-
out *care and conscience*, to grow more holy
and devout thereby. Observe therefore
how by the continual use of Gods means,
thou feelest thy special *corruptions* weak-
ened, and thy *sanctification* more and more
increased: And (1) make no more shew
of holiness *outwardly* to the World, than
thou hast in the sight of God *inwardly* in
thine heart. Job 1. 21. *bread of the world*

(1) Isa. 58. 5, 6.
Mat. 23. 27, 28
psal. 51. 55.

8. Endeavour to rule those who live
under thine *authority*, rather by *love* than
by *fear*. For to rule by (m) *love* is *easy* and
safe; but *tyranny* is ever accompanied with
care and (n) *terror*. Oppression will force
the oppressed to take any *advantage*, to
shake off the yoke that they are not able
to bear. Neither will Gods *justice* suffer the
sway that is grounded on *Tyranny*, long to
continue. Remember that though by (o)
humane ordinance they serve thee; yet by a
more *peculiar right* they are (p) Gods ser-
vants. Yea, now being *Christians*, (q)
not as thy *servants*, but *above servants*, (r)
Brethren beloved in the Lord. Rule there-
fore over (s) *Christians* (being a *Chri-*

(m) Ama &
impera.

Blandi vis la-
tet imperio.

Aug.

(n) Qui terret,
plus ille ti-
met: Sors illa
Tyrauno con-
venit. Claud.
de instit. prin.

(o) 1 pet. 2. 13.

(p) Lev. 25. 55

(q) Ephes. 16

(r) 1. Cor. 9. 5.

(s) 1. Cor. 9. 5.

(1) Si Pri-
cles, quos

chlamydem indueret, apud se dicere consuevit, Attende, Pericles, quod
gestaturus es imperium id ieros Athenienses. Plut. in Apophth. Quan-
to magis tu, quod auctoritate exercitatus es apud seipsum, dicere
deberes, Mem. nro, homo, quod imperium geris in liberatos Christianos.

stian) in love and mercy, like *Christ* thy Master.

9. Remember, that of all actions none makes a *Magistrate* more like *God* (whose *Vicegerent* he is) than doing justice *justly*. For the due execution whereof:

First, Have ever an open ear to the *just* Complaints of *unjust* dealings.

Secondly, So lend one ear to the *accuser*, as that thou keep the other for the *accused*:

(t) Qui statuit
aliquid parte
inaudita alte-
ra, æquum li-
cet statuerit,
haud æquus
fuerit. Sen. in
Med.

For (t) he that decreeth for *either* part, before *both* be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parts, incline not to the right hand of *affection*, or to the left of *hatred*: as to believe arguments of persuasion for a friend, before arguments concluding for a foe.

Fourthly, Deny not justice, which is *Regia mensura*, to the meanest Subject: But let the cause of the *poor* and *needy* come in equal balance with the *Rich* and *Mighty*. If thou perceivest on the one side in a

(u) Judicious
Sir Fr. Bacons
Essays of Ju-
dicature.

cause, the (u) *high Hills of cunning advantage, powerful combination, and violent prosecution*; and on the other side, the *low Vallies of poverty, simplicity, and desolation*:

(w) Luke 3.
4. 5.
Mat. 23. 3.

Prepare thy way (as God doth) to judgment, by (w) *raising Vallies, and taking down Hills, equalling inequality*: That so thou maist lay the foundation of thy sentence upon an even ground. In matters of

right

right and wrong 'twixt party and party, let thy conscience be careful, rather *Jus (x)* dicere, to pronounce the Law that is made, *secundum allegata & probata*; than *Jus dare*, to make a law of thine own, upon the authority of *sic volo, sic jubeo*, fearing that fearful Malediction: *Cursed be he that removeth his Neighbours Land-mark*. In Tryals of life and death, let Judges, like *Elohim*, in justice, remember mercy; and so cast the severe eye of Justice upon the fact, as that they look with the pitiful eye of Mercy upon the Malefactor, wresting the favour of law, to the favour of Life, where Grace promiseth amendment: But if Justice requireth, that (y) one, rather than unity, must perish, and that a rotten member must be (z) cut off, to save the whole body from putrifying; *fiat Justitia*. But whilst thou art pronouncing the sentence of Judgment on another, remember that thine own judgment hangs over thy head. In all causes therefore judge aright; for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thyself: At what time thou maist leave to thy friend this for thine Epitaph:

(x) 2 Chron. 19. 10.

Deut. 27. 17.
Habak. 5. 1.

(y) Melius ut pereat unus, quam ut pereat unitas.
(z) Epse recidendum, ne pars sincera trahatur.

Nuper eram Jux, jam Judicis ante Tribunal

Subsistens, pavel: judicor ipse modo.

Many

Many (I know not upon what grounds) seem to be much aggrieved with the Laws of the Land: But wiser Men may answer them with the Apostle, *Nos scimus bonam esse Legem, modo Index ea legitime utatur*; We know that the Law is good, if a man use it lawfully. And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscientious practice of these Precepts. And to that rare and venerable Judge, I say with Jehosaphat: Be of courage, and do justice, and the Lord will be with thee good.

10. Lastly, Make not an occupation of any recreation. The longest use of pleasure is but short. But the pains of pleasure abused, are eternal. (a) Use therefore lawful recreation, so far forth, as it makes thee the fitter in body and mind, to do more cheerfully the service of God and the duties of thy calling. (b) Thy work is great, thy time is but short. And he who will (c) recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy master should call thee this day to thine accounts. Be therefore careful henceforth to make the most advantage of thy short time that remains, as a man

1 Tim. 1. 8.

2 Chr. 19. 11.

(a) pro. 21. 17.
phil. 4. 8.

(b) Vita brevis opusque multum, operarii pigri, & urgeat paterfamilias Rabb. Apophtheg. (c) Rev. 22. 12

Jam. 5. 9.

man would of an *old Lease*, that were near expiring: And when thou disposest to recreate thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in *Idleness, Sports, Plays, and toyish Vanities*, seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: For a Man was not created for *Sports, Plays, and Recreation*; but *zealously* to serve God in *Religion*, and *conformably* to serve his Neighbour in his Vocation, and by both to ascertain himself of *Eternal Salvation*. Esteem therefore the loss of *(a) time*, one of the greatest losses. Redeem it carefully, to spend it wisely: That when that time cometh, that *(e)* thou maist be no longer a Steward on *Earth*, thy Master may welcome thee, with an *(f) I have bene serve*, and give thee a better in Heaven; where thou shalt joyfully enjoy thy Masters Joy for evermore.

(d) Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficetur: quum rei nullius magis sit prodigus quam temporis.

Eph. 5. 16.

(e) Luke 16. 2.

(f) Mat. 25. 21.

Meditations

Meditations for the Evening.

At Evening when thou preparest thy self to take thy Rest, meditate on these few points.

Psal. 90.
Job 14. 5.
Vive memor
quàm sis ævi
brevis. Hor.

1. **T**HAT seeing thy days are numbered, there is *one* more of thy number spent: And thou art now the nearer to thy end *by a day*.

2. Sit down a while before thou goest to bed, and consider with thy self, what *memorable thing* thou hast *seen, heard, or read* that day, more than thou sawest, heardst, or knewest before; and make thy best use of them: But especially, call to mind, what sin thou hast committed that day against God or man, and what good thou hast omitted; and humble thy self for both. If thou findest that thou hast done any goodnes, acknowledge it to be Gods grace, and give him the glory: and count that day *(s)* *lost*, wherein thou hast not done some good.

(s) Heu per-
didi diem.
Tit. Vesp.
Apophthegm.
Nullus sine
linea dies.

3. If by frailty or strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; presume not to sleep, till thou have upon thy knees, made a *particular reconciliation* with God in *Christ* for the same: Both by confessing the fault,

fault, and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the less to account for, when thou art to make thy final reckoning, before his Majesty in the *Judgment day*.

4. If thou have fallen out with any in the day, let not the Sun go down in *thine* anger that night. If thy *Conscience* tells thee that *thou* hast wronged him, *acknowledge* thine offence, and (h) *entreat* him to forgive thee. If *he* have wronged thee, offer him *reconciliation*; and if *he* will not be *reconciled*, yet do thou from thy heart forgive him, *Matthew 5. verse 23*. But in any case presume not to be thine own *Revenger*. For in so doing thou doest God a *double injury*: First, in offering to take the *Sword of Justice* out of his hand, as though he were not *just*: Having reserved the *execution* of (i) *vengeance* to himself. Secondly, in *usurping authority* over his (k) *Servant*, without *referring* the cause to his hearing and *censure*, being his, and thy Master. Besides, thou art too partial to be a *Revenger*. For if thou be to execute *Revenge* on thy self, thou wilt do it too lightly: if on thy *Enemy*, too heavily. It belongeth therefore to God to *revenge*; to thee to *forgive*.

Eph. 4. 26.

(h) Non turpe est veniam precari; turpe est Deum aut hominem habere inimicum.

(i) Mihi vindicta, dicit Dominus. Rom. 12. 19.

(k) Non est tibi jus in servum alienum, imò in conservum tuum.

And

(1) Cui semel
ignoveris, cu-
ra ut ille sen-
tiant bonâ fide
id esse actum;
& si qua in re
illum juvare
potes, expe-
riatur te ami-
cum. Vives.

(m) Matth. 3.
39.

Rom. 12. 20.

In vita, tem-
pus quod
somo im-
penditur, non
est vita.

Vita enim vi-
gilia est.

And in testimony that thou hast free-
ly (1) forgiven him, pray unto God for
the forgiveness of his fault and the a-
mendment of his life; and the next time
that occasion is offered, (and it lies in thy
power) do him good, and rejoyce in do-
ing it: For he that doth good to his (m)
Enemies, shews himself the Child of
God; and his reward is with GOD his
Father.

5. Use not sleep as a means to satiate
the foggy litherness of thy flesh; but as
a *medicine* to refresh thy tired senses and
members: *Sufficient* sleep quickneth the
mind, and reviveth the *body*; but *immode-
rate* sleep *dulleth* the one, and *fatneth* the
other.

6. Remember that *many* go to bed,
and never rise again, till they be *wakened*
and *raised up* by the fearful sound of the
last Trumpet. But he that *sleepeth* and *wake-
neth* with prayer, *sleepeth* and *wakeneth*
with *Christ*. If therefore thou desirest to
sleep securely, and *safely*, yield up thy self
into the hands of God, whilst thou art
waking: And so go to bed, with a reve-
rence of *Gods Majesty*, and consideration of
thine own *misery*, which thou maist im-
print in thy heart in some measure, by
these and the like Meditations.

Read a Chapter in the same order as
was prescribed in the morning: And
when

when thou hast done, kneel down on both thy knees at thy bed-side, or some other convenient place in thy Chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly Father, in the name and mediation of his *holy Son Jesus*; pray unto him, if thou have the gift of Prayer:

1. *Confessing* thy sins, especially those which thou hast committed *that day*.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. Requesting the assistance of his *Holy Spirit* for amendment of life.

4. In *giving thanks* for benefits received, especially for thy *preservation* that day.

5. Praying for *rest and protection* that night.

6. Remembering the state of the *Church*, the *King*, and the *Royal posterity*, our *Ministers* and *Magistrates*, and all our *Brethren* visited or persecuted.

7. Lastly, commending thy *self* and all *thine*, to his gracious custody.

All which thou maist do in these or the like words.

A Prayer

A Prayer for the Evening.

Psal. 139. 2, 3.

Psal. 145. 18.

Psal. 51. 5.

Luke 18. 13.

Luke 15. 18.

Dan. 9. 11.

Eph. 4. 30.

(*) Psal. 119.

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O Most gracious God, and loving Father, who art about my bed, and knowest my down-lying, and mine up-rising, and art near unto all that call upon thee, in truth and sincerity; I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, conceived in sin, and living in iniquity: So that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee: For O Lord, I have transgressed all thy Commandments and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful presumption, contrary to my knowledge; yea contrary to the motions of thy Holy Spirit reclaiming me from them: So that I have wounded my Conscience, and grieved thy Holy Spirit, by whom thou hast sealed me to the day of redemption. Thou hast consecrated my soul and body, to be the temples of the Holy Ghost: I wretched sinner have defiled both, with all manner of pollution and uncleanness: My eyes, in taking pleasure to (n) behold vanity; mine ears, in hearing

impure

impure and unchaste speeches ; my (o) tongue, (o) Isa. 6:3.
in leasing and evil speaking ; my (p) (p) Isa. 1:15.
hands are so full of impurity, that I am
ashamed to lift them up unto thee ; and
my (q) feet have carried me after mine (q) Rom. 3.
own ways ; my understanding and reasoning, 15, 16.
which are so quick in all earthly matters,
are only blind, and stupid, when I come
to meditate or discourse of spiritual and
heavenly things ; my memory, which
should be the treasury of all goodness, is
not so apt to remember any thing, as those
things which are vile and vain. Yea,
Lord, by woful experience I find, that
naturally, all the imaginations of the thoughts Gen. 6:5.
of mine heart are only evil continually. And
these my sins are more in number, than the psal. 40:12
hairs which grow upon mine head, and they
have grown over me like a loathsome Le-
prosy, that from the crown of my head to the
sole of my feet, there remains no part
which they have not infected. They make
me seem vile in mine own eyes : How much
more abominable must I then appear in thy
sight ? And the custome of sinning hath al-
most taken away the conscience of sin, and
pulled upon me such dulness of sense, and
hardness of heart, that thy judgments de-
nounced against my sins, by the faithful
Preachers of thy Word, do not terrifie me
to return unto thee by unfeigned repen-
tance for them. And if thou, Lord, shouldst
but

Zic. 13. 1.

Jer. 20. 23.

(r) Da Domi-
ne quod ju-
ber, & jube
quod vis. Aug.

Marth. 28. 20.

John 16 13.

but deal with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still waitest for my *repentance*: I humbly beseech thee, for the bitter *death* and bloody *Passion* sake, which *Jesus Christ* hath suffered for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *everstreaming fountain* of the *blood of Christ*, which thou hast promised to open under the *New Testament*, to the penitent of the house of *David*: That all my *sins* and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*; that they may never be more seen, to *shame* me in this life, or to *condemn* me before thy Judgment seat, in the *World* which is to come. And forasmuch, O Lord, as thou knowest, that *it is not in man to turn his own heart, unless thou dost first give him grace to convert*; and seeing that it is as easie with thee to *make* me righteous and *holy*, as to *bid* me to be such: O my God, give me grace (r) to do what thou commandest, and then command what thou wilt, and thou shalt find me willing to do thy blessed will. And to this end, give unto me thine *holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine *Elect* people. And let the same

same thy *holy Spirit* purge my heart, heal my corruption, *sanctifie* my nature, and consecrate my soul and body; that they may become the (f) *Temples of the Holy Ghost*, to serve thee in (t) *righteousness and holiness, all the days of my life*; that when (by the direction and assistance of thy *holy Spirit*) I shall (u) *finish my course* in this short and transitory life; I may chearfully leave this World, and resign my (v) *Soul into thy Fatherly hands*, in the assured confidence of enjoying everlasting life with thee, in thine heavenly (x) *Kingdom*, which thou hast prepared for thine elect Saints, who love the Lord Jesus, and (y) expect his appearing.

(f) 1 Cor. 3.

16, 17.

(t) Luke 1.

74, 75.

(u) 2 Tim. 4.7.

(v) psal. 31.5.

(x) Matt. 23.

34.

(y) 2 Tim.

4. 8.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour, resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the Unity of thy Church, lead me in the truth of thy *Word*, and preserve me, that I never swerve from the same, to Popery nor any other error or false worship. And let thy *Spirit* open mine eyes more and more, to see (x) *the wondrous things of thy Law*: And (a) *open my lips*, that my mouth may daily defend thy truth, and

(x) psal. 119.

18.

(a) ps. 51. 13.

Psal. 19. 14.

set forth thy Praise. Encrease in me those good gifts, which of thy mercy thou hast already bestowed upon me, and give unto me a patient spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces which thou seest to be necessary for me; to govern my heart in thy fear, and to guide all my life in thy favour: That whether I live or dye, I may live and dye unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the *Altar* of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciously and plenteously thou hast bestowed upon my soul and body, for this life, and for that which is to come: Namely, for mine *Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation* from my child-hood until this present day and hour: And for the firm hope which thou hast given me of my *Glorification*. Likewise for my *health, wealth, food, raiment, and prosperity*: And more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all *necessary* good things, that I stand in need of. And as thou hast *ordained the day for man to travel in, and the night for him to take his rest*: So I beseech thee, fan-
ctifie

Etifie unto me this nights *rest* and sleep,
 that I may enjoy the same, as thy sweet
 blessing and benefit. That so this *dull* and
wearied body of mine, being refreshed
 with moderate sleep and rest; I may be
 the better enabled to walk before thee, do-
 ing all such *good works*, as thou hast ap-
 pointed, when it shall please thee, by thy
divine power to waken me the next morn-
 ing. And whilst I sleep, do thou, O Lord,
who art the keeper of Israel, that neither slum-
brest, nor sleepest, watch over me in thy
 holy providence, to protect me from all
 dangers; so that neither the *evil angels* of
Satan, nor any wicked *enemy*, may have
 any power to do me any harm, or evil.
 And to this end, give a charge unto thy
holy Angels, that they (at thine appoint-
 ment) *may pitch their tents* round about me,
 for my defence and safety: As thou hast
 promised that they should do *about them*
that fear thy name. And knowing that thy
 Name is a *strong Tower of defence* unto all
those that trust therein; I here recommend
my self (and all that do belong unto me)
 unto thy holy protection and custody. If
 it be thy blessed will to call for me in my
 sleep; O Lord, for *Christ* his sake, have
 mercy upon me, and receive my soul into
 thy heavenly Kingdom. And if it be thy
 blessed pleasure to add more *days* unto my
 life; O Lord, add more *amendment* unto

Psal. 121. 4.

Revel. 12. 7.

Psal. 34. 7.

Prov. 18. 10.

my days: and wean my mind from the love of the world, and worldly vanities; and cause me more and more to settle my conversation on heaven, and heavenly things. And perfect daily in me, that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinful Soul.

O Lord, I beseech thee likewise, save and defend from all evil and danger, thy whole Church, our King Charles, Queen Mary, the noble and hopeful Prince Charles, with the rest of the Royal Progeny, the religious Lady Elizabeth, the Kings only Sister, and her Princely Issue: Keep them all in the sincerity of thy Truth, and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou, O Lord, a comfort and consolation to all thy people, whom thou hast thought meet to visit with any kind of sickness, cross, or calamity. Hasten, O Father, the coming of our Lord Jesus Christ. Make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein. And in the mean while, careful, so

Rev. 5. 10. 22.
20.

(b) Mat. 19. 28.

(c) Luk. 14. 14.

to (b) follow Christ in the regeneration during this life, as that with Christ I may have a portion in the (c) resurrection of the just,

just, when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the *name* and *mediation* of *Jesus Christ* thy Son, and in that form of Prayer, which he himself hath taught me to say unto thee.

Our Father which art in Heaven, Hallowed be thy Name, &c.

Another shorter Evening Prayer.

O Eternal God, and heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of (a) *Peter*, (e) *Mary Magdalen*, the (f) *Publican*, the (g) *Prodigal child*, and many other penitent sinners; that thou art so (h) *full of compassion*, and so ready to forgive the greatest sinners, who are (i) *heaviest laden* with sin, at what (k) *time soever* they return unto thee with penitent hearts, lamenting their sins, and imploring thy grace: I should despair for mine own sins, and be utterly discouraged, from presuming to come into thy presence; considering the hardness of my heart, the unruliness of my affections, and the uncleanness of my conversa-

(a) Luke 22.
61.
(e) Luk. 7. 47.
(f) Luke 18.
14.
(g) Luke 15.
20.
(h) Psal. 103. 8.
(i) Mat. 11. 28.
(k) Ez. 4. 10.
21, 22, &c.

- tion, by means whereof I have transgressed *all thy laws*, and deserved thy *(l) curse*, which might cause my *body* to be *smitten* with some *fearful disease*, my *soul* to languish with the *death of sin*, my good *name* to be traduced with scandalous *reproaches*, and make mine *estate* liable to all manner of *crosses*, and *casualties*. And I confess, *Lord*, that thy *(n) mercy* is the cause that I have not been *(o) long ago confounded*. But, O my God, as thy mercy only staid thy judgment from falling upon me hitherto; so I humbly beseech thee, in the
- (l) Deut. 27.
25.
Gal. 3. 10.
- (n) Lam. 3. 22.
(o) Mal. 3. 6.
- (p) Col. 3. 12.
(q) Matt. 3. 17.
- (r) Psal. 28. 4.
(s) Hos. 13. 5.
- (t) Isai. 1. 16,
16.
- (u) Matt. 9. 12.
(v) 1 Joh. 1. 7.
- (x) Joh. 3. 14.
- (y) Gal. 4. 5, 7.
- (p) bowels* of the mercy of *Jesus Christ*, *(q) (in whom only thou art well pleased)* that thou wilt not deal with me *(r) according to my deserts*, but that thou wouldest *(s) freely* and *fully* remit unto me all my sins and transgressions: And that thou wouldest *(t) wash* them clean from me, with the vertue of that most *precious blood*, which thy Son *Jesus Christ* hath *shed* for me. For he *alone* is the *(u) Physician*, and his *blood only* is the *(v) medicine* that can heal my *sickness*. And he is the *true (x) brazen Serpent*, that can cure that poison, wherewith the *fierie serpents* of my sins have stung and poisoned my sick and wounded soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine *(y) adoption*, and that may confirm my *faith*, encrease my *repentance*, enlighten my *understanding*, purifie my

my heart, rectifie my will and affections, and so sanctifie me throughout, that my whole body, soul, and spirit may be kept unblameable until the glorious coming of my Lord Jesus Christ. And now O Lord, I give thee hearty thanks, and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the roaring Lyon, which night and day seeketh to devour me. Watch thou, O Lord, over me this night, to keep me from his temptations and tyranny: and let thy mercy shield me from his unappeasable rage and malice. And to this end, I commend my self into thy hands and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die, I may sleep, wake, live and die unto thee, and to the glory of thy name, and the salvation of my soul. Lord bless and defend all thy chosen people every where. Grant our King a long and happy reign over us. Bless our gracious Queen Mary, with their Princely Progeny; the Lady Elizabeth, the Kings only Sister, and her Princely Issue; together with all our Magistrates, and Ministers: Comfort them who are in misery, need, or sickness:

Good

1 Thess. 5. 23.

1 Pet. 5. 8.

Psalm. 31. 5.

Math. 24. 2.

Good Lord give me grace to be one of those *wise Virgins*, which may have my heart prepared like a *lamp* furnished with the *Oyl of Faith*, and *light of good works*, to meet the Lord *Jesús*, the sweet *Bridegroom* of my *soul*, at his second and sudden *coming* in glory. Grant this, good Father, for *Christ Jesús* sake, my *only Saviour* and *Mediatour*, in whose blessed name, and in whose own words I call upon thee, as he hath taught me.

Our Father which art in Heaven, Hallowed be thy Name, &c.

Afterwards say :

Thy grace, O Lord Jesús Christ ; thy love O Heavenly Father ; thy comfort and consolation, O holy and blessed Spirit, be with me, and dwell in my heart, this night, and evermore. Amen.

Then rising up in a Holy Reverence, meditate as thou art putting off thy Clothes.

Things

Things to be meditated upon, as thou art putting off thy clothes.

1. **T**HAT the day is coming, when thou must be as barely *unstript* of all that thou hast in the World, as thou art now of thy clothes: Thou hast therefore here, but the use of all things, as a (c) *Steward*, for a time, and that upon *accounts*. Whilst therefore thou art trusted with this *Stewardship*, be (a) *wise* and faithful.

Nudus in hunc mundum veni, nudus quoque abibo.

(c) Luke 16. 2.

(a) Mar. 24. 2.

2. When thou see'st thy *bed*, let it put thee in mind of thy (b) *grave*, which is now the *bed of Christ*: For *Christ* (by laying his holy *body* to rest three days, and three nights in the (c) *grave*) hath *sanctified* and (as it were) *warmed* it for the bodies of his *Saints*, to rest and (d) *sleep* in, till the morning of the *Resurrection*: So that now, unto the *faithful*, death is but a sweet *sleep*; and the *grave* but *Christ's* (e) *bed*, where their bodies rest and sleep in *peace*, until the joyful *morning* of the *Resurrection* day shall dawn unto them.

(b) Job 17. 13; Ut sommus mortis, sic lectus imago sepulcri.

(c) Mat. 12. 40.

(d) 1 Thes. 4. 14.

(e) Isai. 57. 2.

Isai. 26. 20.

Let therefore thy *bed-clothes* represent unto thee the mould of the earth, that shall cover thee; thy *sheets*, thy *winding-sheets*; thy *sleep*, thy *death*; thy *waking*, thy *resurrection*. And being laid down in thy

psal. 4. 8.

thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou, Lord, only makest me dwell in safety.*

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the *Word of God*; and *Prayer*, as it were with a *lock and key*, and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour: Thou shalt be sure to find the *blessing of God* upon all thy days labours and good endeavours: and at night thou maist assure thy self, thou shalt sleep safely and sweetly in the arms of thy heavenly Fathers providence.

Thus far of the Piety, which every Christian, in private, ought to practise every day. Now followeth that, which he (being a Householder) must practise publicly with his Family.

Meditations for Household Piety.

1. **I**F thou be called to the government of a *Family*, thou must not hold it sufficient to serve God, and live uprightly in thine own person; unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God

was

was so well pleased with *Abraham*, that he would not hide from him his counsel. For (saith God) *I know him that he will command his Sons, and his Household after him, that they keep the way of the Lord, to do righteousness and Judgment, that the Lord may bring upon Abraham, that he hath spoken unto him.* And *Abraham* had (f) 318 Men-servants, which were thus born and catechized in his House. With whose help he rescued also his Nephew *Lot* from the Captivity of his Enemies. And religiously-vaillant *Josuah* protesteth before all the people, that if they all would fall away from the true Worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all Householders, that they do instruct their Family in his Word, and train them up in his fear and service. These words which I command thee this day, shall be in thy heart, and thou shalt whet them continually upon thy Children, and shalt talk of them, when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him. *David* according to this Law, had so ordered his Family, That no deceitful person should dwell in his house, but such as would serve God, and walk in his way: and religious (g) *Esther* had taught her Maids to serve God in fasting and prayer. And (the more to further

Gen. 18. 17, 19

(f) Gen. 14.
14.

Josh. 24. 15.

Deut. 5. 6, 7.

psal. 101. 5, 7.

(g) Esth. 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 22,
23.

ther thy Family in the *zeal* of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to *true Religion*. This also will turn to thine own advantage in a double respect. First, God will the rather bless and prosper the *labour* and handy-work of such godly servants. For *Laban* perceived, *that God blessed him for Jacob's sake*: And *Patiphar* saw, that the Lord made all that *Joseph* did, to prosper in his hand: Yea, when innocent *Joseph* was cast into Prison, his Keeper saw, that *whatsoever he did, the Lord made it to prosper*: And therefore the Keeper committed all the charge of the Prisoners into *Joseph's* hand. Secondly, The trulier a man doth serve God, the *faithfuller* he will serve thee.

2. If every Householder were thus careful, according to his *duty*, to bring up his Children and Family in the service and fear of God in his *own* house, then the House of God should be better filled, and the *Lords Table* more frequented every *Sabbath* day; and the Pastours *publick* preaching and labour, would take *more* effect than it doth. The *streets* of Towns and Cities would not abound with so many Drunkards, Swearers, Whore-mongers, and Prophane scorers of true *Piety* and *Religion*; *Westminster-Hall* would not

not be so full of Contentions, wrangling suits, and unchristian debates: And the Prisons would not be *every Sessions* so full of Thieves, Robbers, Traitors, Murderers. But (alas) most Housholders make no other use of their *Servants*, than they do of their *beasts*. Whilst they may have their *bodies* to do their service, they care not if their *Souls* serve the *Devil*. Yet the common complaint is; that *faithful* and *good* servants are scarce to be found. True, but the reason is, because there are so many *prophane* and *irreligious* Masters: For, the example and instruction of a *Godly* and *Religious* Master, will make a good and a faithful servant, as may witness the examples of *Abraham*, *Josbua*, *David*, *Cornelius*, &c. who had good servants, because they were Religious Masters, such as were careful to make their servants *Gods* servants.

It is the *chief* labour and care of most men, to raise, and to advance their *house*; yet let them (h) *rise up early and lie down late, and eat the bread of carefulesse*, all will be but in vain, for except the Lord build a house, (that is, raise up a Family) they labour in vain. For God hath sealed this as an *irrevocable* decree, that he will (i) *pour his wrath upon the Families* that call not upon his name: Yea, (k) God will take the wicked, and pluck him out of his

Ta-

(h) psal. 127.
1, 2.

(i) Jer. 10. 25.

(k) psal. 52. 5.

Tabernacle, and root him out of the land,
 (1) Gen. 15. 16 &c. Yea, when his (l) iniquities are full,
 (m) Levit. 18. he will make (m) the land to spue out every
 25. Canaanite. Religion then, and the Service of God in a Family, is the best building, and surest intailing of House and Land, to a man and his posterity: For the righteous Man shall inherit the Land, and dwell therein for ever.

psal. 37. 29.

As therefore if thou desirest to have the blessing of God upon thy self, and upon thy Family; either before or after thy own private Devotions, call every morning all thy Family to some convenient room; and first either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maist (n) admonish them of some remarkable Notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

(n) Origen would have the Word expounded in Christian houses.

Hom. 9. in Lev.

Augustine saith, that what the Preacher is in the Pulpit, the same the Householder is in the House.

Morning

Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the only Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against *Heaven, and before thee*: And how that we have been born in sin, and do *daily* break thy holy *Laws* and *Commandments*, contrary to our knowledge and Consciences; albeit that we know that thou art our *Creator*, who hast made us; our *Redeemer*, who hast bought us with the *blood* of thine only begotten Son; and our *Comforter*, who bestowest upon us, all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickedness, and unthankfulness have deserved: What other thing might we (*O Lord*) expect from thee, but *shame*, and *confusion* in this life, and in the World to come, *wrath*, and everlasting *Condemnation*? Yet, *O Lord*, in the obedience of thy *Commandment*, and in the confidence which we have in thy unspeakable and endless mercy in thy Son, our Saviour

R

Jesus

Jesus Christ: we thy poor Servants, appealing from thy Throne of Justice, (where we are justly lost and condemned) to thy Throne of *grace*, (where mercy *reigneth*, to pardon *abounding sin* :) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds; that by the vertue of the precious blood of *Jesus Christ*, thine innocent *Lamb*, which he so abundantly shed (to take away the sins of the World) all our sins, both *original* and *actual*, may be so cleansed and washed from us, as that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And we beseech thee, good *Father*, for *Christ* his Death and Passions sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy law hath threatened, and our sins have justly deserved. And forasmuch, O *Lord*, as we are taught by thy word, that *Idolaters, Whoremongers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdom of God*; pour the grace of thy *Holy Spirit*, into our hearts, whereby we may be enlightened to see the filthiness of our sins, to abhor them: and may be more and more stirred up to live in *renewal* of life, and love of thy *Majesty*; so that we may daily encrease in the

the obedience of thy *Word*, and in a conscientious care of keeping thy *Commandments*.

And now, O Lord, we render unto thee most hearty *thanks*, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorify us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace. Especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, and granting us so gracious a time of *Repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beech thee *protect and direct* us in the same. Bless and defend us in our *going out*, and *coming in*, this day and evermore. Shield us, O Lord, from the temptations of the Devil, and grant us the custody of thy holy *Angels*, to defend and direct us in all our *ways*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands*,

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And to this end we recommend ourselves, and all those that belong unto us, and are abroad from us, into thy *hands*,

and Almighty *tuition*. Lord, defend them from all *evil*, prosper them in all *graces*, and fill them with thy *goodness*. Preserve us likewise this day, from falling into any *gross sin*, especially those whereunto our natures are most *prone*. Set a watch before the door of our lips, that we offend not thy Majesty by any rash or false oaths, or by any lewd or lying speeches: Give unto us *patient minds, pure and chaste hearts*, and all other *graces* of thy Spirit, which thou knowest to be needful for us; that we may the better be enabled to serve thee in holiness and righteousness. And seeing that all *mans* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us, even prosper thou our handy-work*; (for except thou guide us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things which thou, O Father, knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the Pilgrimage of this short life; that our hearts being not settled upon any transitory things, which we meet with, in the way: Our Souls may every day be more and more ravished with the love of our *home*, and thine everlasting *Kingdom*.

Defend

Defend likewise, O Lord, thy Universal Church, and every particular member thereof: Especially we beseech thee to continue the peace and prosperity of these Churches, and Kingdoms wherein we live. Preserve and defend from all evils and dangers, our Gracious King Charles, Queen Mary, the Noble and hopeful Prince Charles, with the rest of the Royal Progeny; the Lady Elizabeth, the Kings only Sister, and her Princely Issue: Multiply their days in bliss and felicity, and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places; and govern thou them, that they may govern us in peace and godliness: And of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an evil Conscience, because they have sinned against thy Word, or for a good Conscience, because they will not sin against thy truth. Make the first to know, that not one drop of the blood of Christ, was a drop of vengeance, but all drops of grace, powerful to procure pardon upon repentance, for the greatest sins of the chiefest sinner in the World. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their ene-

miss: But grant them *patience* in suffering, and a gracious and speedy *deliverance*, which way may stand best with their *comfort*, and thy *glory*. Give every one of us grace, to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful World. And that in the mean while we may so in all things, and above all things, seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious *Kingdom*.

These, and all other graces, which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands: Concluding this our imperfect prayer, in that *absolute* form of prayer which Christ himself hath taught us, saying;

Our Father which art in Heaven, Hallowed be thy Name, &c.

After Prayers, let every one of thy Household (taking in the fear of God such a breakfast or refreshing as is fit) depart: The Children to School, the Servants to their work; every one to his office, the Master and Mistress of the Family to their Callings,

or to some honest exercises for recreation,
as they think fit.

*The Practice of Piety at Meals, and
the manner of feeding.*

BEfore Dinner and Supper, when the Table is covered, ponder with thy self upon these *Meditations*; to work a deeper impression in thy heart, of Gods fatherly providence and goodness towards thee.

*Meditations before Dinner and
Supper.*

1. **M**editate that *hunger* is like the sickness called a *Wolfe*; which, if thou dost not feed, will devour thee, and eat thee up: And that meat and drink, are but as (o) *Physick*, or means which God hath ordained, to relieve and cure this natural infirmity, and necessity of man. Use therefore to eat and to drink, rather to sustain and refresh the *weakness* of nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill Privies.

(o) Hoc me docuisti, ut quem admodum medicamenta, sic alimenta sumpturus accommodam:
Aug. l. 10. Conf.

(p) Major sum
& ad majora
genitus, quam
ut mancipi-
um sim mei
corporis. Sen.
(q) Of Galat.,
which signifi-
eth mans
Dung, as
Ezek. 4. 17,
15.

There is no service so (p) *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, Phil. 3. 19. Therefore we may boldly term them, as the Scriptures do other Idols, (q) *Gillulim*, *Dungy-gods*, Hab. 2. 18, 19. 2 King. 17. 12. And as no one action (Gods Ordinances excepted) makes a man more to resemble a beast, than eating and drinking: so the abuse of eating and drinking to *surfeiting*, *drunkenness*, and *spewing*, makes a man more *vile* than a beast.

(r) Heb. 11. 3.

(s) Psal. 145.
15, 16.

Mat. 5. 45, &c.
Act. 14. 17.

2. Meditate on the *omnipotency* of God, (r) who made all these creatures of nothing: Of his *wisdom*, who (s) feedeth so many *infinite creatures* through the universal World, maintaining all their lives, which he hath given them, which surpasseth the wisdom of all the Angels in Heaven: and of his *clemency and goodness*, in feeding also his *very enemies*.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowl*, have lost their lives, to become food to nourish thee: and how Gods *providence* from remote places hath brought all these portions together on thy Table, for thy nourishment; and how by these dead Creatures he maintains thee in *health and life*.

4. Meditate,

4. Meditate, that seeing thou hast so many (i) *pledges of GOD's Fatherly bounty, goodness, and mercy towards thee*, as there are *dishes* of meat on thy Table; Oh suffer not in such a place, so *gracious a God* to be abused by scurrility, ribauldry, or swearing: Or thy (u) fellow-brother, by disgraceful *back-biting, taunting, or slandering*.

(i) Hanc ob causam Gentiles mentes sacras & festa nominabant. Vires.

(u) Saint Austin had written over his Table:

Quisquis amat

disis absentem rodere amicum, Hanc mensam vetitam noverit esse sibi. Possid. de vita Aug.

5. Meditate, how that thy Master *Jesus Christ* did never eat any food, but first he blessed the Creatures, and gave (w) *thanks* to his heavenly Father for the same. And after his last *Supper*, we read that *he sung a (x) Psalm*. For this was the Commandment of God, (y) *When thou hast eaten and filled thy self, thou shalt bless the Lord thy God, &c.* This was the practice of the *Prophets*: For, (z) *the people would not eat at their feast, till Samuel came to bless their meat*. And saith *Joel* to Gods people: (a) *Ye shall eat and be satisfied, and praise the Name of the Lord your GOD*. This also was the practice of the (b) *Apostles*. For *Saint Paul* in the ship, gave *thanks before meat*, in the presence of all the people that were therein. Imitate thou therefore in so *holy an action, so blessed*

(w) Luk. 9. 16. Mat. 14. 19. & 15. 36.

Mark 6. 41. & 8. 6.

Luke 24. 30. John 6. 11.

(x) Mat. 26. 30. Mark 14. 26.

(y) Deut. 8. 10.

(z) 1 Sam. 9. 13

(a) Joel 2. 25.

(b) Act. 27. 35

a Master, and so many worthy Precedents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of (c) *Barly Bread, and brieded fish*; what thanks should such a *sinful man* as thou art, render unto God, for such *variety* of good and dainty cheer? How many a true Christian would be glad to fill his belly with the morsels which thou *refusest*; and do *lack* that which thou *leavest*? How *hardly* do others labour for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*? To conclude, if (d) *Pagan Idolaters* at their Feasts were accustomed to *praise* their false Gods: What a shame is it for a *Christian*, (at his dinners and suppers,) not to *praise* the true God, *in whom we live, move, and have our being*?

Act. 17. 28.

6. Meditate, that thy *body*, which thou dost now so daintily feed, must be (thou knowest not how soon) meat for *worms*: When thou shalt say to corruption, thou art my Father; and to the Worm, thou art my Mother, and my Sister.

Job 17. 14.

7. Meditate,

7. Meditate, how that many a *Mans*
table is made his snare: So that through his
 intemperance and unthankfulness, the
 meat which should nourish his body, kills
 him with a surfeit: Insomuch, that more
 are killed with this (e) *snare*, than with
 the *sword*. And seeing that since the *Curse*,
 the use (as of all Creatures, so likewise)
 of meat and drink, is unto us unclean,
 till the same be (f) *sanctified* by the *Word*
 of God, and *Prayer*: and that man liveth
 not by (g) *bread only*, but by the *Word of*
Gods Ordinance; and his *blessing*, which is
 called the (h) *stuffe of Bread*. Sit not
 therefore down to eat, before you (i) *pray*,
 and rise not, before you give God (k) *thanks*.
 Feed to suffice (l) *nature*; yet rise with an
appetite; and remember thy poor Christi-
 an (m) *brethren*, who suffer hunger, and
 want those good things, wherewith thou
 dost abound.

Psal. 69. 22.

(e) Gen. 3. 17.

(f) 1 Tim. 4.

(g) Mat. 4. 4.

(h) Lev. 26. 26

Ezek. 4. 16. &c

5. 16.

(i) 1 Sam. 9. 13

Matth. 14. 19.

Luke 24. 30.

1 Cor. 10. 16.

(k) Rom. 14. 6.

1 Thess. 5. 18.

(l) Ecc. 10. 17

Luke 21. 34.

(m) Neh. 5. 17.

Amos 6. 6.

(n) 1 Sam. 9. 13

(o) Mat. 14. 19

These things, or some of them premeditated,
(if there be not a (n) Samuel present) (o)
lift up with all comely reverence, thy
heart, with thy hands and eyes, unto the
great Creator and Feeder of all Creatures;
and before Meat, pray unto him thus:

Grace

Grace before Meat.

O Most gracious God, and loving Father, who feedest (p) *all Creatures* living, which (q) *depend upon thy Divine providence*; we beseech thee (r) *sanctifie* these *Creatures*, which thou hast ordained for us: Give them *vertue to nourish our bodies, in life and health*: and give us grace to receive them *soberly and thankfully*, as from thy hands; that so in the (s) *strength of these and other thy blessings*, we may walk in the *uprightness of our hearts*, before thy face, this day, and all the days of our lives, through Jesus Christ, our Lord and only Saviour. Amen.

(p) 1 King.
19. 8.

Or thus.

Most gracious God, and merciful Father; we beseech thee *sanctifie* these *Creatures to our use*: make them *healthful for our nourishment*; and us *thankful for all thy blessings*, through Christ our Lord and only Saviour. Amen.

Another

Another Grace before Meat.

O Eternal God, in whom we live, move, and have our being, we beseech thee bless unto thy Servants these Creatures, that in the strength of them we may live, to the setting forth of thy praise and glory, through Jesus Christ our Lord and only Saviour. Amen.

After every Meal be careful of thy self and Family, as Job was for himself, and his Children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man; and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

BLessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord vouchsafe likewise to feed our souls with the spiritual food of thy holy Word and Spirit unto life everlasting. Lord defend and save thy whole Church, our gracious King Charles, Queen Mary, the Noble and hopeful Prince Charles, with the rest of the
Royal

Royal Progeny; the *Lady Elizabeth*, the Kings only Sister, and her Princely Issue: Forgive us our sins, and unthankfulness, pass by our manifold *infirmities*, make us all mindful of our *last end*, and of the *reckoning* that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord, and only Saviour. *Amen.*

Or thus.

Blessed be thy holy name, (O Lord) for these thy good benefits, where-with thou hast refreshed us at this time. Lord forgive us all our sins and frailties: save and defend thy whole Church, our King, and his Royal posterity, and grant us health, peace, and truth, in Christ our only Saviour. *Amen.*

Or thus.

WE give thee thanks (O heavenly Father) for feeding our bodies so graciously with thy good creatures to this temporal life: beseeching thee likewise to feed our souls with thy Holy Word unto life everlasting. Defend (O Lord) thine Universal Church, the King, and his Royal Posterity, and grant us continuance

nuance of thy grace and mercy, in Christ
our only Saviour. Amen.

The Practice of Piety at Evening.

*At Evening, when the due time of repairing
to rest approacheth, call together again all
thy Family. Read a Chapter in the same
manner, that was prescribed in the morn-
ing. Then (in holy imitation of our Lord,
and his Disciples) sing a Psalm. But in
singing of Psalms, either after Supper, or
at any other time, observe these Rules.*

Rules to be observed in singing of Psalms.

1. **B**Eware of singing divine Psalms
for an ordinary recreation; as do
men of impure Spirits, who sing holy
Psalms, intermingled with profane
Ballads. They are Gods Word, take them
not in thy mouth in vain.

2. Remember to sing Davids Psalms,
with Davids (x) Spirit.

3. Practise Saint Paul's rule, (u) I
will sing with the spirit, but I will sing with
the understanding also.

(x) Matth. 22.

(u) 1 Cor. 14.
15.

4. **A**s

(w) 1. Cor. 11.

4.

(x) Eph. 5. 19.
Col. 3. 16.

4. As you sing, (w) uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words: But be sure that the *matter* make more (x) *melody* in your hearts, than the *Musick* in your ear: For the singing with grace in our hearts, is that which the Lord is delighted withal, according to that old verse:

*Non vox, sed votum; non musica chor-
dula, sed cor: non
Non clamans, sed amans, psallit in ayre
Dei.*

*'Tis not the voice, but vow;
Sound heart, not sounding string:
True zeal, not outward show,
That in Gods Ear doth ring.*

5. Thou maist (if thou thinkest good) sing all the Psalms over in order: for all are most divine and comfortable. But if thou wilt chuse some special Psalms, as more fit for some times, and purposes; and such, as by the oft usage, thy people may the easilier commit to memory,

Then sing,

In the Morning, Psalm 3. 5. 16. 22. 144.
In the Evening, Psal. 4. 127. 141.

For

For mercy after a sin committed, *Psal.* 51.
103.

In sickness, or heaviness, *Psal.* 6. 13. 88.
90. 91. 137. 146.

When thou art recovered, *Psal.* 30. 32.

On the Sabbath day, *Psal.* 19. 92. 95.

In time of joy, *Psal.* 80. 98. 107. 136.
145.

Before Sermon, *Psal.* 1. 12. 147. the 1.
and 5. part of the 119.

After Sermon, any *Psalms* which concern
eth the chief argument of the Sermon.

At the Communion, *Psalms* 22. 23. 103.
118.

For spiritual solace, *Psal.* 14. 19. 25. 46.
67. 112. 118.

After wrong and disgrace received, *Psal.*
42. 69. 70. 140. 144.

After the *Psalms*, all kneeling down in reverent
manner (as is before described) let the
Father of the Family, (or the chiefest in
his absence) pray thus.

Evening Prayer for a Family.

O Eternal God, and most gracious
Father, we thine unworthy Ser-
vants, here assembled, do cast
down our selves at the foot-stool of thy
grace, acknowledging that we have inhe-

rited our Fathers corruption, and actually
 in thought, word, and deed, transgressed
 all thy holy Commandments, so that in us
 naturally, there dwelleth nothing that is
 good : For our hearts are full of secret
 pride, anger, impatience, dissembling,
 lying, lust, vanity, prophaneness, distrust,
too much love of our selves, and the world ;
too little love of thee, and thy Kingdom,
 but empty and void of faith, love, pati-
 ence, and every spiritual grace. If thou
 therefore shouldest but enter into judg-
 ment with us, and search out our natural
 corruption, and observe all the cursed fruits
 and effects that we have derived from
 thence ; *Satan* might justly challenge us
 for his own, and we could not expect any
 thing from thy Majesty, but thy wrath,
 and our condemnation, which we have
 long ago deserved. But, good Father,
 for *Jesus Christ* thy dear Sons sake, *in whom*
only thou art well pleased ; and for the merits
 of that bitter death, and bloody passion,
 which we believe that he hath suffered for
 us : Have mercy upon us, pardon and for-
 give us all our sins, and free us from the
 shame and confusion, which are due unto
 us for them ; that they may never seize
 upon us to our confusion in this life, nor
 to our condemnation in the World which
 is to come. And forasmuch as thou hast
 created us to serve thee, as all other Crea-
 tures

Match. 3.17.

rures to serve us: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working, we may have the inward sight and feeling of our sins, and natural corruptions; and that we may not be blinded in them through custom, as the reprobates are, but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us feel the power of *Christ's* death, killing sin in our mortal bodies: and the virtue of his Resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: and suffer us not to be drowned in the stream of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried headlong to eternal destruction: but daily frame us more and more to the (7) likeness of thy Son *Jesus Christ*, that in righteousness and true holiness, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may, in thine appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O *Lord*, encrease our *Faith* in the sweet promises of the *Gospel*, and our repentance from dead works, the assurance of our *hope* in thy promises, our

Rom. 6. 5.

Phil. 3. 10.

(7) Rom. 8. 29.

Eph. 4. 24.

fear of thy name, the hatred of all our sins, and our love unto thy Children, especially those whom we shall see to stand in need of our help and comfort: That so, by the fruits of *Piety*, and a righteous life, we may be assured, that thy Holy Spirit doth dwell in us, and that we are thy Children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, so far forth, as thy Divine wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all, in things of this life; but infinitely more merciful in the things of a better life: and therefore we do here from our very souls, render unto thee all humble and hearty thanks, for all thy blessings and benefits bestowed upon our souls and bodies: acknowledging thee to be that (a) *Father of lights*, from whom we have received all those good and perfect gifts: and unto thee alone for them, we ascribe to be due all glory, honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us *this day* from all perils and dangers: so that none of those judgments (which our sins have deserved) have fallen

len upon any one of us. Good Lord, forgive us the sins which this day we have committed against thy divine Majesty, and our Brethren: And for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thine infinite goodness and mercy, to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of (a) *evil angels*, or any other fear or peril, which for our sins might justly fall upon us. And that we may be safe (b) *under the shadow of thy wings*; we here commend our bodies and souls and all that we have, unto thine Almighty protection. Lord bless and defend both us and them from all evil. And whilst we sleep, do thou, O Father (who never sleepest nor sleepest) watch over thy Children, and give a charge to thy (c) *Holy Angels*, to pitch their tents round about our house and dwelling, to guard us from all dangers: That sleeping with thee, we may in the next morning be awakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscientious duties of our Callings.

(a) psal. 78. 49

(b) psal. 91. 5.

(c) Gen. 32. 2.
2 King. 6. 16,
17.
psal. 91. 11, 12

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and to continue the tranquillity of these Kingdoms, wherein we live, turning from

us those plagues which the *crying sins* of this Nation do cry for.

Preserve our Religious *King Charles, Queen Mary, the noble and hopeful Prince Charles*, with the rest of the Royal Progeny, the religious *Lady Elizabeth*, the Kings only Sister, and her Princely Issue: All our Magistrates and Ministers, all that fear thee, and call upon thy name, all our Christian brethren and sisters, that suffer sickness, or any other affliction or misery: Especially those, who any where do suffer Persecution, for the testimony of thy *holy Gospel*, grant them patience to bear thy cross; and deliverance, when, and which way it shall seem best to thy Divine Wisdom. And, Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity, make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a (d) *snares*, but that we may in good measure, like (e) *wise Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldest hear the Prayer of sinners: But for his sake only who suffered for sin, and sinned not. In the only mediation therefore of

thine

(d) Luke 21.

35.

(e) Matth. 25.

3. &c.

thine *eternal Son Jesus* our Lord and Saviour, we humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests, in that *most holy Prayer*, which Christ himself hath taught us to say unto thee,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Thy grace, O Lord Jesus Christ; thy love O Heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us, this night, and evermore. Amen.

Then saluting one another, as becometh Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest: using some of the former private Meditations for Evening.

Thus far of the Householders publick Practice of Piety, with his Family, every day. Now followeth his Practice of Piety with the Church on the Sabbath-day.

*Meditations of the true manner of practising
Piety on the Sabbath day.*

A Almighty God will have himself worshipped, not only in a *private* manner, by private Persons and Families; but also in a more *publick* sort, of all the godly joyned together in a visible *Church*: That by this means he may be known not only to be the *God* and *Lord* of every *singular* person; but also of the *Creatures* of the *whole universal World*.

Quest. But why do not we *Christians*, under the *New*, keep the *Sabbath* on the *same* seventh day, whereon it was kept under the *Old Testament*?

I answer: Because that our *Lord Jesus* (who is the (f) *Lord* of the *Sabbath*, and whom the (g) *Law* it self commands us to hear) did alter it from that *seventh* day, to this *first* day of the *Week*, whereon we keep the *Sabbath*. For the holy *Evangelist* notes: That our *Lord* came into the midst of the *Holy Assembly*, on the two first days of the two weeks immediately following his *Resurrection*, and then blessed the *Church*, (h) *breathed* on the *Apostles* the *Holy Ghost*, and gave them the *ministerial keys*, and power of binding and remitting sins. † And so it is most probable he

(f) Mat. 12. 8.

(g) Deut. 18.
18, 19.

(h) Joh. 20. 22.

he did in a *solemn manner every first day of the week*, during the forty daies he continued on earth, between his *Resurrection* and *Ascension* (for the fiftieth day after, being the first day of the Week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles, and (1) *spake unto them those things which appertain to the Kingdom of God*, that is, instructed them, how they should throughout the Churches (which were to be converted)

(1) Act. 1. 23. Cyril bids us note, That S. John doth not simply set down the manner of Christ's appearing unto Thomas, but also the circumstance of the time (*post dies octo*) whence he concludes thus, *Diem igitur octavum Dominicam diem esse necesse est. Cyril. in Johan. lib. 12. cap. 58.*

change the Sabbath to the Lords day; the bodily Sacrifices of beasts, to the Spiritual sacrifices of Praise, Prayer, and contrite hearts; the (k) Levitical Priesthood of the law, to the Christian Ministry of the Gospel; the Jewish Temples and Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Passover, to Baptism and the Lords Supper, &c. as may appear by the like phrase, Act. 19. 8. and Act. 28. 23. Col. 4. 11. put for the whole sum of Pauls Doctrine, by which were wrought all these changes, where it took effect. So that as Christ was forty days instructing Moses in Sinai, what he should teach, and how he should rule the Church under the law: so he continued

(k) Heb. 7. 11. 12.

forty

- (*l*) Eph. 4. 8. forty days (*l*) teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty days, *Christ* appointed what Ministers should teach, and how they should govern his Church to the Worlds end; it is not to be doubted, but that within those forty days he likewise ordained on what day they should keep their *Sabbath*, and ordinarily do the works of their ministry; especially seeing that under the Old Testament, God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the *time*, as well as the *matter* of his worship. Neither is it a thing to be omitted, that the Lord, (*m*) who hath times and seasons in his own power, appointed this first day of the Week, to be the very day, (*n*) wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministry, in the (*o*) preaching of the Word, the (*p*) administration of the Sacraments, and the (*q*) loosing of the sins of penitent sinners. Upon these and the like grounds, (*r*) *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself,
- (*n*) A.R. 1. 7.
- (*o*) A.R. 2. 1, 2c.
- (*p*) A.R. 2. 1, 4.
- (*q*) A.R. 2. 38.
- 41, 42.
- (*r*) A.R. 2. 38.
- (*s*) *Athanasius* in frontispicio hom. de secul.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the Lord, for the remembrance of his death: So the Christian

Sabbath is called the (f) *Lords day*, because it was ordained of the Lord, for the memorial of his *Resurrection*. And as the Name of the (t) *Lord* honoureth the one, so doth it the other: And

as the Lord of the Sabbath, by his *royal* prerogative, and *transcendent* authority, could, so he had also reason to, change the Holy Sabbath from the seventh day to *this*, whereon we keep it. For as concerning the seventh day, which followed the six days, wherein God finished the Creation; there was no such *precise* institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto *some* other seventh day. For the Commandment doth (u) not say, Remember to keep holy the seventh day, next following the sixth day of the Creation, or this, or that seventh day: But indefinitely, remember that thou keep Holy (v) a seventh day. And to

(f) Revel. 1. 10.

The Scripture of the New Testament, gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lord's Supper in stead of the Passover, so did he the Lords day, in the Jewish Sabbath's room.

(t) 1 Corinth. 11. 20.

(u) Wolphii Chronolog. de Temp. l. 2. cap. 1. p. 92.

(v) Legis substantia est

sex diebus, terrenis negotiis incumbere; septima, divi operam.

speak

Speak properly, as we take a day for the *distinction of time*, called either a day *natural*, consisting of 24. hours, or a day *artificial*, consisting of 12. hours, from Sun-rising, to Sun setting: and withal consider the Sun *standing still* at noon, in (x) *Josuah's* time, the space of a whole day; and the Sun (y) *going back* ten degrees, (*viz.* five hours, almost half an artificial day) in *Ezechiah's* time: the *Jews* themselves could not keep their Sabbath upon that *precise and just distinction of time*, called at the first, the seventh day from the Creation.

(x) *Josh. 10.*
12, 13.

(y) *2 Kings*
20. 11.

(z) *Christoph*
Helvic. Syll.
cont. Theol.
cum Judæis
c. de Sab.

Add hereunto, that in respect of the (z) *diversity of Meridians*, and the *unequal rising and setting* of the Sun, every day varieth in some places a *quarter*, in some *half*, in others a *whole day*: Therefore the *Jewish* seventh day cannot precisely be kept at the *same instant* of time, every where in the World.

(a) *Mat. 12.8.*

Now, our Lord Jesus having authority as (a) *Lord over the Sabbath*, had likewise now far greater reason and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon Christians do keep the Sabbath.

(b) *Isa. 66. 17.*

Isa. 66. 22.
Psal 90. 2.

1. Because that by his *Resurrection* from the dead, there is wrought (b) a *new spiritual Creation* of the world: without which all the Sons of *Adam* had been turned to ever-

everlasting destruction, and all the works of the first Creation had ministred no consolation unto us.

And in respect of this new spiritual Creation, the Scripture saith, that (c) *Old things are passed away, and all things are become new*: (d) *new Creatures*, (e) *new People*, (f) *new Men*, (g) *new Knowledge*, (h) *new Testament*, (i) *new Commandment*, (k) *new Names*, (l) *new Way*, (m) *new Song*, (n) *new Garment*, (o) *new Wine*, *new Vessels*, (p) *new Jerusalem*, (q) *new Heaven*, and a *new Earth*. And therefore of necessity there must be in stead of the old, a *new* (r) *Sabbath day*, to honour and praise our Redeemer, and to meditate upon the work of our redemption, and to shew the new change of the Old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his *Creatures*, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the Worker, and therefore calls it (s) *mine holy Day*: Much more doth the *new Creation* of the world, effected by the Resurrection of *Christ*, (whereby (t) *he mightily declared himself to be the Son of*

(c) 2 Cor. 5. 17

(d) Gal. 6. 15.

(e) 1 Pet. 2. 10.

(f) Eph. 4. 24.

(g) Col. 3. 10.

(h) Mat. 26. 28

(i) Joh. 12. 14.

(k) Rev. 2. 17.

(l) Heb. 10. 10.

(m) Rev. 3. 9.

(n) Luk. 5. 36,

37.

(o) Rev. 21. 2.

(p) 2 Pet. 3.

13.

(q) Isa. 66. 22.

(r) Heb. 4. 9.

(s) Isa. 58. 13.

(t) Rom. 4.

of

Rev. 1. 10.

(u) Jer. 23. 7, 8

(w) Gen. 2. 2.

Lev. 23. 32.

Neh. 13. 19.

(x) Mat. 28. 1.

(y) Act. 20.

7, 11.

of God) deserve a Sabbath, for the perpetual commemoration thereof, to the honour of Christ, and therefore worthily called the *Lords Day*. For, as the deliverance out of the Captivity of *Babylon*, being greater, (u) took away the name from the deliverance out of the bondage of *Egypt*: so the day whereon Christ finished the redemption of the world, did more justly deserve to have the Sabbath kept on it, than on that day, whereon God ceased from creating the world. As therefore in the *Creation*, the first day wherein it was finished, was consecrated for a Sabbath: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest; but still a seventh day kept according to Gods moral Commandment. The *Jews* kept the last day of the week, beginning their Sabbath with the (w) night, when God rested: But Christians honour the Lord better, on the (x) first day of the week, (y) beginning the Sabbath with the day, when the Lord arose. They kept their Sabbath in remembrance of the worlds *Creation*: But Christians celebrate it in memorial of the worlds *Redemption*: Yea, the *Lords day* being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* World.

As

As therefore under the *Old Testament*, God, by the *glory* consisting of (2) *seven* (2) *Ex. 25.31.* *Lamps, seven Branches, &c.* put them in remembrance of the *Creation, Light, and Sabbath's rest*: So under the *New Testament*, Christ, the *true light of the World*, appeareth in the (a) *midst of the seven Lamps, and* (a) *Rev. 1.12.* *seven golden Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel of the Lords seventh day of rest*. And seeing the *Redemption*, both for *might and mercy*, so far exceedeth the *Creation*; it stood with *great reason*, that the *greater work* should carry the *honour* of the day. Neither doth the *honourable title* of the *Lords day* diminish the *glory of the Sabbath*; but rather being added, *augments the dignity* thereof: as the name *Israel*, added unto *Jacob*, made the *Patriarch* the more *renowned*. *Gen. 32.28.*

The reason taken from the example of Gods resting from the work of the *Creation* of the world, continued in force, till the Son of God ceased from the work of the *Redemption* of the world, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day of the week*.

For,

As

For, first, in the 110. Psalm which is a Prophecy of Christ, and his Kingdom; it is plainly foretold, that there should (b) be a solemn day of assembling, wherein all Christs people should willingly come together in the duty of holiness. Inasmuch that no Pain (of peace) shall be upon those (c) Families, that in that feast will not go up to Jerusalem (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast, and Assembly should be kept; David sheweth plainly, in Psal. 118. which was a Prophecy of Christ, as appears, Matth. 21. 42. Acts 4. 11. Ephes. 2. 20. as also by the consent of all the Jews, as Jerome witnesseth. For, shewing how Christ, by his ignominious death, should be as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection, should become the chief Stone of the Corner: He wisheth the whole Church to keep holy that day, whereupon Christ should effect this wonderful work, saying, (d) This is the day which the Lord hath made, let us rejoice and be glad in it. And seeing that upon this day, that which Peter saith of Christ, appeareth to be true, That God made him both Lord and Christ, Acts 2. 36. Therefore the whole Church under the New Testament, must celebrate the day of Christs Resurrection. (e) Rabbi Bachay also saw by the fall of Adam on the sixth day, that

(b) Psal. 110. 3.

(c) Zech. 14. 27.

(d) Psal. 118. 24.

(e) Zohar. upon Gen. fol. 21. H. Broughton Require of Consent, p. 50, 51.

that on the same day *Messias* should finish the work of *mans Redemption*: And alluding to the speech of *Boaz* to *Ruth*, *sleep unto the Morning*, that *Messias* should rest in his grave all their Sabbath day. And he gathereth from that speech, *Gen. 1.* on the first day, *Let there be light*, that the *Messias* should rise on the first day of the week, from death to life, and cause the Spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and death. The Hebrew author of the book called, (f) *Sedar Olam Rabbi*, cap. 7. recordeth many memorable things, which were done upon the first Day of the week, as so many Types, that the chief worship of God should (under the *New Testament*,) be celebrated upon this day. As, that on this day the cloud of Gods Majesty first sate upon his people. Aaron and his Children, first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day, wherein fire descended from Heaven. The first day of the World, of the Year, of the Month, of the Week, &c. All shadowing, that it should be the first and chief holy-day of the *New Testament*. (g) *S. Augustine* proveth by divers places, and reasons, out of the Holy Scripture, that the Fathers, and all the holy Prophets under the old Testament, did foresee and know, that

(f) Ex H. Wolphii Chron. de Temp. lib. 2. cap. 2.

(g) Aug. Epist. ad Januar. 119. c. 3.

(b) Sacramen-
tum hoc fuit
diei illius O-
ctavi. quo
Dominus re-
surrexit ad
justificatio-
nem nostram,
&c. ut scribit
ad Fidum Cy-
prius, l. 3.
Epist. 16.
Jux. in
Gen. 17. 12.

(j) 2 Cor. 4. 4.

(k) 1 Cor. 16.
1, 2.

our Lords day was shadowed by their eighth day of Circumcision. And that the Sabbath should be changed from the seventh day, to the eighth, or first day of the week. And Junius out of Cyprian faith, that (h) Circumcision was commanded on the eighth Day, as a Sacrament of the eighth Day, when Christ should arise from the dead. The Council Foro-Julienſe affirms, that Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: sure, the God of this world hath deeply blinded their minds, who cannot see the truth thereof under the (i) shining light of the Gospel. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore-propheſied under the Old Testament.

5. According to their Lords mind and Commandment, and the direction of the Holy Ghost (which alway assisted them in their Ministerial Office,) the Apostles in all the Christian Churches (which they planted) ordained, That the Christians should keep the Holy Sabbath upon that seventh day, which is the first Day of the week; (k) Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also.

also. Every first day of the week, &c. (A) When ye come together in the Church (being the Lords day) to eat the Lords Supper, (m) to remember and shew the Lords death till he come, &c. In which words note,

(1) The Syriack translation hath, Quum congregamini, non, sicut justum est, in die Domini nostri comeditis & bibitis.

The Arabian translation also hath thus. Non comeditis & bibitis prout verè diebus Domini nostri decet. And Beza witnesseth, that in one ancient Greek Copy, there is read, *τὸν κυριακὸν*, the Lords day, added to every first day, &c. (n) 1 Cor. 11. 20. 25, 26.

1. That the *Apostle* ordained this day to be kept holy: Therefore a divine Institution.

2. That the Day is named the *first day* of the week: Therefore not the *Jewish* seventh, or any other.

3. Every *first day* of the week, which sheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he settled one *uniform order* in all the *Churches of the Saints*: Therefore it was *universal*.

5. That the exercises of this day, were (n) *collections* for the poor (which appears by *Acts* 2. 42. and *Justin Martyr's* Testi-

(n) As the phrase of breaking of bread, com-

prehendeth all other exercises of religion, *Act* 20. 7. So this phrase of *laying by in store*, comprehendeth all the other exercises of the Sabbath: and why should the *Apostle* require the collections to be made on the first day of the week, but because that on this day the holy assembly was held in the *Apostles* time?

mony, *Apolog.* 2.) which were gathered in the holy Assembly after *Prayer, preaching of the Word, and Administration of the Sacraments*: Therefore it was spiritual.

6. That he will have the *collection* (though necessary) removed, against his coming, lest it should hinder his preaching: But not their holy meeting on the Lords day; for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same *Epistle*, Saint Paul protesteth, that he delivered them *none other Ordinance, or Doctrine, but (o) what he had received of the Lord.* Insomuch that he chargeth them, that (p) *If any man think himself to be a Prophet, or spiritual, let him acknowledge, that the things that I write unto you, are the Commandments of the Lord.* But he wrote unto them, and *ordained* among them, to keep their Sabbath on the *first day* of the week: Therefore to keep the Sabbath on *that day*, is the *very Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who, seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords day*, to be a *Commandment* of the Lord? The Jews confess
this

(o) I Cor. II.
23.

(p) I Cor. II.
37.

this *change* of the Sabbath to have been made by the Apostles, *Peter Alphon. in Dialog. contra Judæos, tit. 12.* they are therefore more blind and sottish than the *Jews*, who prophanely deny it.

At (q) *Troas* likewise *S. Paul*, together with seven of the chief Evangelists of the Church, *Sopater, Aristarchus, Secundus, Gaius, Timotheus, Tychicus, and Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the *Lords Supper*. (q) *Act. 20. 4, 5, 6, &c.*

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but *the Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the preaching of the Word shewed, *1 Cor. 11. 26. Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are called Disciples, *Act. 11. 26.* But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath Day, to the place where the *Jews* and their Proselytes were wont to pray, and there preached unto them, *Acts 16. 12, 13.* so that it is as clear as the Sun, that it was the Christians usual manner, to (r) pass over the Jewish seventh day, and to keep the Sabbath, (r) *Act. 21. 4, &c.*

(N) Rev. I. 10.
Mos Christianus, &c.

It is the manner of Christians, to call it the Lords day, *Bed. in Luc. cap. 41.*

(S) Heb. 2. 5.

bath, and their holy meetings on the *first* day of the week. And why doth S. *John* call this the *Lords day*; but because it was a day known to be generally kept holy, to the honour of the *Lord Jesus* (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which Saint *John* called the (O) *Lords day*, the rather to stir up Christians to a *thankful* remembrance of their *Redemption*, by *Christ* his Resurrection from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lords day*: Because that all the sanctification belonging to this (r) *new world* is in *Christ*, and from *him* conveyed to Christians. And because there cannot come a *greater* authority, than that of *Christ* and his *Apostles*; nor the like cause, as the *new Creation* of the World: Therefore the Sabbath can never be altered from this day, to any *other*, whilst this World lasteth. Add hereunto, how the Scripture noteth, that in the *first* planting and settling of the Church, nothing was done, but by the special order and direction of the *Apostles*, 1 Cor. 11. 34. 1 Cor. 14. 36, 37. *Tit.* 1. 5. *Act.* 15. 6. 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 Cor. 11. 23.

To sanctifie then the *Sabbath* on the *seventh Day*, is not a ceremonial *Law* abrogated: But the *Moral*, and perpetual *Law* of God perfected. So that the same perpetual Commandment, which bound the *Jews* to keep the Sabbath on *that* seventh day, to celebrate the *Worlds Creation*; binds *Christians* to solemnize the Sabbath on *this* seventh day, in memorial of the *Worlds Redemption*: For the fourth Commandment, being a *Moral Law*, requireth a *seventh day*, to be kept holy for ever. And the *Morality* of this, as of the rest of the Commandments, is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the *law*; by how much we (in Baptism) have made a more *special Covenant* with God, to keep his Commandments: and God hath covenanted with us, to free us from the *curse*, and to assist us with his *Spirit* to keep his *Laws*. And that this Commandment of the Sabbath (as well as the other nine) is *Moral* and *perpetual*, may plainly appear by these *Reasons*.

*Ten Reasons demonstrating the Com-
mandment of the Sabbath to
be Moral.*

1. **B**ECAUSE *all* the Reasons of this Com-
mandment, are moral and perpetual: And God hath bound us to the obedience of *this* Commandment, with more forcible Reasons than to *any* of the rest. First, because he did foresee, that irreligious men would either more carelessly neglect, or more boldly break this Commandment, than any other. Secondly, because that in the practice of *this* Commandment, the keeping of all the other consisteth: Which makes God so often complain, that all his worship is neglected, or overthrown, when the *Sabbath* is either (u) neglected or transgressed. It would make a man amazed (saith Mr. (w) Calvin) to consider how oft, and with what zeal and protestation, God requireth all (that will be his people) to sanctifie the seventh day: Yea, how the God of mercy, merciesly punisheth the breach of this Commandment with cruel death; as though it were the summ of his whole honour and service.

(u) Jer. 17. 22.

Ezek. 20. 19,

20, 21, 24.

Ezek. 23. 38.

Neh. 9. 4.

(w) Ex Bodin.

de Repub. l. 4.

c. 2.

And

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandments: so he may do it, without discredit of his reputation, or danger of Mans Law. Therefore God placed this Commandment in the midst of the two Tables: because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good Discipline in the Church. Take away the Sabbath, and let every man serve God *when* he listeth: And what will shortly become of Religion, and that (x) *peace and order*, which God will have to be kept in his Church? The Sabbath day is Gods *Market day*, for the weeks Provision; wherein He will have us to come unto *him*, and (y) *buy of him without silver or money*, the Bread of Angels, and *water of life*, the *wine* of the Sacrament, and *milk* of the Word to feed our souls: (z) *tryed Gold*, to enrich our faith; precious *Eye-salve*, to heal our spiritual blindness; and the *white rayment* of Christs righteousness, to cover our filthy nakedness. He is not *far* from true *Piety*, who makes conscience to keep the Sabbath day: But he who can *dispense* with his Conscience to *break* the Sabbath for his own profit or pleasure, his heart never yet felt, what either

(x) 1 Cor. 14.
33-40.

(y) Isai. 55.
1, 2.

(z) Rev. 3. 18.

either the *fear* of God, or *true Religion* meaneth. For, of *this* Commandment may that speech of S. James be verified: (a) *He that faileth in one, is guilty of all.* Seeing therefore, that God hath fenced this Commandment with so many *moral* Reasons, it is evident, that the Commandment it self is *moral*.

(a) Jam. 2. 10.

2. Because it was commanded of God to *Adam* in his *Innocency*: Whilst (holding his happiness, not by Faith in *Christs Merits*, but by Obedience to *Gods Law*) he needed no Ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an essential part of Gods Worship, enjoined unto Man, when there was but one condition of all men. And if it was necessary for our *first Parents* to have a *Sabbath-day*, to serve God in their *perfection*; much more need their *Posterity* to keep the *Sabbath* in the state of their *corruption*. And seeing God *himself* kept this day holy, how can that man be holy, that doth *wilfully* prophane it.

Gen. 2. 3.

(b) Exod. 34. 1, &c.

3. Because it is one of the Commandments which God spake with his own mouth, and twice (b) wrote with his own fingers in Tables of stone, to signify their authority and perpetuity. All that God wrote, were *moral* and *perpetual* Commandments, and those are reckoned

(c) ten

(c) *ten* in number. If this were now but an abrogated Ceremony, then there were but *nine Commandments*. The Ceremonial that were to be *abrogated by Christ*, were written all by (d) *Moses*. But this of the Sabbath, with the other nine, written by God himself, were put into the Ark, where (e) no ceremonial Law was put; to shew, that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

(c) Deut. 4. 13

(d) Deut. 4. 21

(e) 1 King 8. 9;
Heb. 9. 4.

4. Because Christ professeth, (f) *that he came not to destroy the Moral Law*: And that the *least* of them should not be *abrogated* in his Kingdom of the *New Testament*. Infomuch, that (g) *whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven*: That is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians, at the destruction of *Jerusalem*, about 42. years after his Resurrection. By which time, all the (b) *Mosaical Ceremonies* (except eating of blood, and things strangled) were by a publick Decree of all the Apostles quite *abolished*, and abrogated in Christian Churches.

(f) Mat. 5. 17.

(g) Vers. 19.

(b) Act. 15. 10
20, 21, 24, 28.

(i) Matth. 24.
20.

Churches. And therefore Christ admonished his Disciples, (i) *to pray that their flight be not in the Winter, nor on the Sabbath day.* Not in the Winter; for that (by reason of the foulness of the ways and weather) their flight should be more *painful and troublesome* unto them: nor upon the *Sabbath*, because it would be more *grievous* to their hearts, to spend *that day* in toying to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *souls*. Now if the sanctifying of the Sabbath on this day had been but *ceremonial*: It had been no grief to have fled on *this day*, any more than on any *other day* of the week. But in that *Christ* doth tender so much this fear and grief of being driven to *fly on the Sabbath day*; and therefore willeth his, to pray unto God to *prevent* such an occasion: He plainly demonstrates, that the *observation* of the Sabbath is no abrogated Ceremony, but a Moral Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the *Sabbath*, *S. John* will tell you, that it was on the *Lords day*, *Rev. 1. 10.* If you will know on what day of the week that was, *S. Paul* will tell you, that it was on every *first day* of the week, *1 Cor. 16. 1.*

As

As *Christ* admonished, so *Christians* pray'd, and according to their prayers, God (a little before the Wars began)

warned by an (k) Oracle, all the *Christians* in *Jerusalem*, to depart thence, and to go to *Pella*, a little Town beyond *Jordan*: and so to escape the wrath of God, that

(k) *Euseb. hist. Eccl. l. 3. c. 51*
It is probable that this Oracle was that voice (*Migremus hinc*) which, with an Earthquake was heard by Night in the Temple, mentioned by *Josephus de bello Judaico, l. 7. cap. 12.*

should fall upon that City and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day; with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day in prophane and carnal sports, or servile labour? And seeing the destruction of *Jerusalem*, was both a (l) Type, and an assurance of the destruction of the World, who seeth not, but that the holy Sabbath must continue till the very end of the World?

(l) *Matth. 24. 35.*

5. Because that all the Ceremonial Law was enjoyned to the *Jews* only, and not to the *Gentiles*: But this Commandment of the holy Sabbath, (as Matrimony) was instituted of God, in the state of *innocency*, when there was but one state of all men: and therefore enjoyned to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and

and Householders were commanded, to
 (m) Isa. 56. 6. *(m) constrain all strangers* (as well as their
own Subjects, and Family) to observe the
 holy Sabbath, as appears by the fourth
 Commandment, and practice of (n) Ne-
 hemiah. All the Ceremonies were a (o)
 partition-wall to separate Jews and Gentiles:
 But seeing the Gentiles are bound to keep
 this Commandment as well as the Jews;
 it is evident that it is no Jewish Ceremony.
 And seeing the same authority is for the
 Sabbath, that is for Marriage: a man may
 as well say, that Marriage is but a Cere-
 monial Law, as the Sabbath. And re-
 member, that whereas marriage is termed
 but once the (p) Covenant of God, because
 instituted by God in the (q) beginning;
 The Sabbath is every where called the
 Sabbath of the Lord thy God, because or-
 dained by God in the same beginning,
 both of time, state and perpetuity: There-
 fore not Ceremonial.

(r) Nimur
 in vetitum.
 Hor.

(s) Gen. 1. 18.
 (t) Job 9. 9.
 Job 38. 31.
 Amos 5. 8.

6. The corruption of our nature found
 in the (r) manifest opposition of wicked
 men, and in the secret unwillingness of good
 men to sanctifie sincerely the Sabbath,
 sufficiently demonstrateth that the Com-
 mandment of the Sabbath is spiritual and
 moral.

7. Because that as God by a perpetual
 Decree, made the (s) Sun, the Moon,
 and (t) other lights in the Firmament of
 Hea-

Heaven, not only to divide the *day* from
the *night*, but also to be
for (i) *signs* and for (u)
seasons, and for (w) *days*,
and for (x) *years*: so he
ordained in the *Church*
on earth, the holy Sab-
bath to be not only the
appointed season, for his
solemn worship; but
also the perpetual *rule*,
and *measure of time*. So

that as seven days make a *week*, four *weeks*
a *month*, twelve *months* a *year*: so seven
years make a *Sabbath of years*: seven *Sabbaths*
of years, make a *Jubilee*; eighty *Jubilees*, or
four thousand years, or after *Ezekiel*, four
thousand *Cubits*, the whole time of the
Old Testament, till Christ by his *Baptism*
and *preaching*, began the state of the *New*
Testament. Neither can I here pass over
without admiration, how the *Sacrament*
of *Circumcision* continued in the *Church*
thirty nine *Jubilees* from *Abraham*, to whom
it was first given, unto the *Baptism* of *Christ*
in *Jordan*: Which was just so many *Ju-*
bilees (after (y) *Bucholcer's* account) as
the world had continued before from
Adam, to the birth of *Abraham*. *Moses*
began his *Ministry* in the eightieth year
of his age: Christ enters upon his *Office*
in the eightieth *Jubilee* of the *Worlds* age,
Joseph

(i) To distinguish twixt Spring
and Harvest, Summer and Winter,
and so forebiew Judgments to
come.

(u) *Moadim* sig. Sacred times ap-
pointed for Gods holy Worship, ha-
ving special significations and pro-
mises.

(w) One of the seven days of the
week from the other.

(x) *Solar, Sabbatarian* and *Jubilee*.
Exod. 23. 11, 12.

(y) Index.
Chr. apud
Ann. Mundi.
1998.

Joseph was thirty years old, when he began to rule over *Egypt*, *Gen.* 41. 46. and the *Levites* began to serve in the Tabernacle at thirty years old: so *Christ* likewise, to answer these figures, began his ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luk.* 3. 23. in the midst of *Daniels* last week; and so (continuing his ministry on earth three years and a half) finished our redemption, and *Daniels* period, by his innocent death upon the Cross. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*. For example:

(2) After M. Rob. Pont. his computation. Treatise of the last decaying age of the World, published Ann. Dom. 1600. R. Pont. treat. of the last Age, p. 17.

(4) Jer. 25. 11, 12.

The (2) seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439th year of the world, contain so many years, as the world did weeks of years unto that time: and so many weeks of years, as the world had lasted *Jubilees*. *Daniels* seventy weeks of years, contain four hundred and ninety single years: The world before that time, four hundred and ninety weeks, or *Sabbaths* of years. *Daniels* period seventy Weeks, the worlds seventy *Jubilees*: So that to comfort the Church for their seventy years Captivity, which they had now according to (4) *Jeremies* Prophecy, endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of seventy weeks,

weeks, or *Sabbaths of years*, that is seventy times seven years, or four hundred and ninety years, their eternal redemption from Hell, should be effected by the death of Christ, as sure as they were now redeemed from the Captivity of *Babylon*. This period of *Daniel*, containing seventy *Sabbaths*, or ten *Jubilees* of years, began at the first liberty granted the Jews by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned, *Ezr.* 1. 1. and ends justly at the time that Christ dyed upon the Cross. From the death of Christ, or the last end of *Daniel's* weeks, to the seventy and one year of Christ, the world is measured by seven (b) *seals*, or seven *Sabbaths* of years, making one compleat *Jubilee*. From the end of those seven *seals*, the World is measured to her end by (c) seven Trumpets, each containing two hundred forty five years (as some conjecture, about four hundred and forty years hence, the truth will appear:) *Enoch*, the seventh from *Adam*, having lived so many years, as there are days in the year, three hundred sixty five, was translated of God in a *Sabbatical* year. (d) *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the world two thousand three hundred and seventy three, and in the seven hundred and seventy seventh

(b) *Rev.* 5. 1.

(c) *Rev.* 8. 2.
& 9. 7.

Napier on the
Apoc. Propo-
sition 6. 8. 9.
and his *Re-*
solution.

(d) *Power* Of
the last age of
the World,
page 12.
Euchol. 2.
Index Chr.

(e) Broughton's
consent. A.M.
1430.
Deut. 30.4.
Pont. *ibid.*
& Scaliger.
Euchol.

(f) Pont. p.
21. Buch.
Chro. apud
A. M. 2500.

(g) Jubilee some derive of trumpets or Rams horns, wherewith the Jubilee was sounded: Others from *Jubal*'s stream, because they carry us to the death of Christ, the author of our eternal rest and joy.

year since the Flood (after (e) Broughton's Computation) is saved, as a new *Noah* in a Reed *Ark*, and lived a *Builder* of the Church, so long as *Noah* was building the *Ark*, one hundred and twenty years. The promise was made to *Abraham* in a Sabbatical year, being the two thousand and twenty third year of the World. The sixth year of *Joshua*, being two thousand five hundred years from the Creation of the World, wherein the land was possessed, and divided among the Children of *Israel*, was a *Sabbatical* year, and the (f) fiftieth *Jubilee* from the Creation of the World. At this year *Moses* begins his *Jubilee*, by which (as with a chain of thirty links) he tieth the parting of *Canaan's* possession to the *Israelites* by *Joshuah*, to the opening of the *Kingdom of Heaven* to all believers by *Jesus*. And so carrieth

the Church of the *Jews*, by a (g) joyful stream of *Jubilees* from the *Type* to the *substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*: For *Christ* at the end of *Moses's* thirty *Jubilees*, and the beginning of

the thirtieth year of his age, at his Baptism openeth heaven, and gives the clearest *Vision* of the blessed *Trinity*, that was seen since the world began, And by the silver

Trumpet

Trumpet of his Gospel proclaims, according to the Prophecy of (h) *Eſay*, eternal redemption to all that repent and believe in him. (h) *Iſa.* 61. 1. *Luke* 4. 18.

And the year of our Saviour Chriſt's Birth, being the three thouſand nine hundred and forty eighth of the world, was at the end of a *Sabbatical* year, and the (i) (i) *Pont.* of the laſt decaying age of the World, *P.* 12, 13, 21.

age of all men, to be *ten times ſeven*, *Pſal.* 90. and every *ſeventh* year commonly

produceth ſome notable (k) change or accident in Man's life: And no wonder, for, as *Hippocrates* affirmeth, a Child in his Mother's womb, on the ſeventh day of his conception, hath all his members finiſhed, and

(k) *Expertum eſt in plerique omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbiſque gravioris, aut viſæ interitûs, aut animi ægritudinis. Aul. Gelli. lib. 1. 15. c. 7. Auguſt. in Ep. ad Cajum. Nepotem exultat ſc. κακοτυχία communem ſanctorum omnium 63. evaſiſſe. Bidin de Re-pub. l. 4. c. 2.*

from that day groweth to the perfection of birth; which is always either the ninth, or ſeventh month. At ſeven years old, the Child caſts his teeth, and receives new. And every ſeventh year after, there is ſome alteration or change in man's life, eſpecially, at *nine times ſeven*, the *Climacterick* year, which by experience is found to have been fatal to many of thoſe learned (l) men, who have been the chiefſt lights

(l) *Ariſtotle. Cicero, Seneca, &c.*

Marcellus, Seneca, Grægorius, Luther, Melancthon, Starminus.

of the world. And if they escaped that year, yet most of them have departed this life, in a *septenary* year. *Lamech* dyed in the year of his life seven hundred seventyseven. *Methusalem*, the longest liver of the sons of men, dyed when he began to enter his nine hundred and *seventieth* year. *Abraham* dyed, when he had lived twenty five times seven years. *Jacob* when he had lived twenty one times seven years. *David*, after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) dyed on the same day of the year that he was born: So

(m) Shee was, she is (what can there more be said?)
In Earth the first, in Heaven the second Maid.

did the Maiden Queen
(m) *Elizabeth*, of blessed and never-dying memory, who came into this world, the Eve of

the Nativity of the blessed Virgin Mary: And went out of this world, on the Eve of the Annuntiation of the blessed Virgin Mary. *Hippocrates* died in the fifteenth *septenary*. *Hierome*, and *Isocrates*, in their thirteenth. *Pliny*, *Bartolus*, and *Cæsar*, in their eighth *septenary*. And (n) *Johannes de temporibus*, who lived three hundred and sixty one years, dyed in the fifty third *septenary* of his life. The like might be observed of innumerable others. And indeed the whole life of a man is measured by the Sabbath: For, how many years soever

(n) *Bodin*,
Bucholz.

foever a man liveth here ; yet his life is but a (o) life of seven days, multiplied : so that in the number of seven there is a mystical perfection, which our understanding cannot attain unto.

(o) Climax vi-
ta viro-
rum
fere septena-
riis, aut no-
venariis, Fœ-
minarum ve-
rò senariis de-
finitur. Bodin.
de Rep. lib. 4.
c. 2.

All which Divine disposition of admirable things, so oft by *sevens*, calls upon us to a continual meditation of the blessed *seventh day Sabbath*, in knowing and worshipping God in this life : That so from Sabbath to Sabbath, we may be translated to the eternal glorious *Sabbath* of rest and bliss, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the world is drawn, and guided by a *certain chain* of Gods Providence, (p) disposing all things in *number, measure, and weight*. All times are therefore measured by the *Sabbath* : So that time and the Sabbath can never be separated. And the (q) Angel swears, that *this measuring of (r) time* shall continue, till that time shall be no more. And as the Sabbath had its (s) first institution in the first Book of the Scriptures, so hath it its confirmation in the last : And as this Book doth (t) authorize this day ; so this day graceth the Book : In that the matter thereof was revealed upon so holy a day ; the Lords revelation upon the (u) Lords day. As well therefore

(p) Wis. 17. 17
Wolph.
Procem.
Chron.

(q) Rev. 10. 6.
(r) Tempus
est rerum
mundana-
rum duratio
extrinsecus
observata.
(s) H. Wolph.
Chron. c. 1.
Tempus cum
mundo coe-
pit, & una
desistit.
est, ibid.

(t) Gen. 2. 4.

(u) Rev. 1. 10.

may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (times mete-rod) out of the Church: Seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an (w) universal Consent, ever since the *Apostles* time, have still held the Commandment of the *Sabbath*, to be the moral and perpetual Law of God: and the keeping of the *Sabbath* on the *first* day of the week, to be the institution of *Christ* and his *Apostles*.

(w) Si quid horum tota die per orbem frequentat Ecclesia.

Nam hoc quin ira facierdum sit disputare, insolentissimæ insaniz est.

Aug. Epist. 118. ad Jan.

(x) Synod. Col. part. 9. c. 9.

The (x) Synod, called *Synodus Colonienfis*, saith, that the *Lords* day hath been famous in the Church ever since the *Apostles* time.

(y) Ignat. ad Magnes.

(y) *Ignatius* Bishop of *Antioch* living in *S. John's* time, saith, Let every one that loveth *Christ*, keep holy the *Lords* day, renowned by his *Resurrection*, which is the *Queen of days*, in which death is overcome, and life is sprung up in *Christ*.

(z) Apol. 2.

(z) *Justin Martyr*, who lived not long after him, sheweth, how the Christians kept their *Sabbath* on the *Lords* day, as we do.

(a) Origen. Homilia 7. super Exod. 1.

(a) *Origen*, who lived about one hundred and eighty years after *Christ*, shews the reason why the *Sabbath* is translated to the *Lords*

Lords day. (b) *Augustine* saith, That the Lords day was declared unto the Church by the Resurrection of the Lord upon that day. Et ex illo capit habere festivitatem suam, and by Christ it was first ordained to be kept holy. And in (c) another place, that the Apostles appointed the Lords day to be kept with all religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords day.

As therefore (d) *David* said of the City of God, so may I say of the Lords day, (e) *Glorious things are spoken of the day of the Lord*: For it was the birth day of the world, the first day wherein all Creatures began to have being. In it light was drawn out of darkness. In it the Law was given on Mount Sinai. In it the Lord rose from death to life. In it the (f) *Saints* came out of their graves, assuring that on it Christians should rise to newness of life. In it the Holy Ghost descended upon the Apostles. And it is very probable, that on the seventh day, when the (g) seven Trumpets have blown, the cursed (h) *Jericho* of this world shall fall, and our true Jesus shall give us the promised possession of the heavenly Canaan.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read (i) *Eusebius's Ecclesiastical History, Lib. 4.*

(b) *Epist. ad Januar. 119. c. 13. & ad Casul. Epist. 86.*

(c) *August. de temp. ser. 251.*

(d) *Psal. 87. 3.*
(e) *Aug. de temp. ser. 251. & 154. Conc. Const. Can. 8. Wolfius Chr. lib. 1. c. 10. Muff. Spon. post Dom. Pasc.*

(f) *Mar. 27. 52. Codoman Annal. An. Mund. 2515.*

(g) *Rev. 10. 7.*
(h) *Josh 6. 13.*

(i) *Aug. ad Casulam, Ep. 86. & ad Januar. 119. c. 19.*

(k) Aug. Ser.
de temp 231.
& 154. &
Conc. 6. Con-
stant. can. 8.

(l) Non dubi-
tamus quin
varie apud
Christianos
Sabbathum
violetur, non
abstinendo ab
illis quæ aliis
diebus licita
sunt. Armin.
* Janias
Prælect. in
Gen. 2. 3.

c. 23. Tertullian, lib. de Idololatria, cap. 14.
Chrys. Serm. 5. de resurrectione. Constitut.

(k) Apol. l. cap. 37. Cyril. in Johan. l. 12.

c. 58. Of this judgment are all the found
new Writers: See Fox on Rev. i. 10. Bu-
cer. in Matt. 12. 11. Gualt. in Malach. 3.
hom. 23. Fulke on the Rhemish Testam.

Apo. i. 10. Chem. Exam. Conc. Trid. par. 4.
de diebus festis, Wolph. Chron. lib. 2. cap. 1.

(l) Armin. Thes. in 4. præcept. and innu-
merable others. Learned Junius * shall
speak for all. Quamobrem cum dies domi-

nicus, &c. Wherefore seeing the Lords day

is both by the fact of Christ (viz. his resur-

rection, and often appearing to his Disciples

upon that day) by the example and institution

of the Apostles, and by the continual practice

of the Ancient Church, and by the testimony

of the Scripture, observed and substituted in-

to the place of the Jewish Sabbath: Ineptè

faciunt, they do foolishly, who say that the

observation of the Lords day is of Tradition,

and not from the Scripture, that by this means

they might establish the traditions of men.

And again, the cause of this change is the

resurrection of Christ, and the benefit of the

restoring of the Church by Christ, the remem-

brance of which benefit did succeed into the

place of the memory of the Creation. Non

humana traditione, sed Christi ipsius obser-

vatione & instituto; Not by the tradition of

man, but by the observation and appointment

of

of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came into their Assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a (m) sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be (n) worshipped: and upon the pain of death, chargeth his people for ever to keep this memorial (o) unviolated. But this end is moral and perpetual: Therefore the Sabbath is moral and perpetual. What (p) God hath perpetually sanctified, let no man ever presume to make common or profane. Upon this ground it is, that the Commandment terms this day, the Sabbath of the Lord thy God. And God himself calls it, (q) his holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and holy days, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Levit. 23. 3. 37, 38, &c.* and *Ezek. 20. 20. Neh. 9. 14.* the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must

(m) *Exod. 31. 13, 14, &c. Ezek. 20. 12, 20.*

(n) *Ezek. 46. 1, 2, 3, &c.*

(o) *Exod. 31. 2.*

Armin. disput. Theolog. in pręcep. 4. Thes. 14.

(p) *Act. 10. 13.*

(q) *Ila. 58. 13.*

worship

worship the Lord God only, *Matth. 4. 10.* and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboams* greatest sins, that he ordained a Feast from the device of his own heart, *1 Kings 12. 33.* And God threatneth to visit Israel for keeping the days of *Baalim*; That is, of Lords, as Papists do of Saints, *Hos. 2. 13.* but saith, that such forget him. And so indeed none are less careful in keeping the Lords Sabbath, than they, who are most (r) superstitious observers of mens holy-days. The Church of Rome therefore commits gross Idolatry,

(r) Read H. Wolphius Chron. de Temp l. 2. cap. 4. p. 118. & c. 7. p. 140. &c.

First, In taking upon her to ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

Secondly, In dedicating those holy days to the honour of Creatures, which in effect is to make them sanctifying Gods.

Thirdly, In tying to these days, Gods worship, Prayers, Fasting, and Merit.

Fourthly, In exacting on these days of mens invention, a greater measure of solemnity and sanctification, than upon the Lords Day, which is Gods Commandment: Which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and Idolatrous Feasts: and only retains a few holy-days, to the honour of God alone, and easing of servants, *Deut. 5. 14.* though long custom for-

forceth to use the *old names*, for civil distinction: as *Luke* used the *profane names* of *Castor* and *Pollux*, *Act.* 28. 11. and *Christians* of *Fortunatus*, *1 Cor.* 16. 17. *Mercurius*, *Rom.* 16. 14. and *Jews* of *Mardochaeus day*, *2 Macc.* 15. 37.

10. Lastly, The examples of Gods Judgments on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not *fear'd*, how wrathfully Almighty God is displeased with them, who are wilful profaners of the *Lords day*.

The Lord (who is otherwise the God of mercy) commanded (s) *Moses* to stone to death the man, who (of a presumptuous mind) would openly go to gather sticks on the *Sabbath day*. The fact was small: true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

(t) *Nicanor* offering to fight against the *Jews* on the *Sabbath day*, was slain himself, and 35000. of his men.

(u) A Husbandman grinding Corn up on the *Lords day*, had his Mill burned to ashes.

Another carrying Corn on (v) *this day*, had his Barn, and all his Corn therein burnt with fire from heaven the next night after.

Act. 28. 11.
1 Cor. 16. 17.
Rom. 16. 14.
2 Macc. 15. 37.

Num. 15. 32.

(s) Num. 15. 32.

(t) 2 Macc. 8. 28.

(u) Cent. Mag. dec. 12. c. 6.

(v) Disp. de Tempore, Ser. 117.

Also

(x) Tho. Cantiprat. lib. 2.
de apid. Tim-
pii. admiran.
vindict. div.
Thea. hist.

Also a certain Nobleman (x) prophaneing the *Sabbath* usually in hunting) had a child by his wife with a head like a Dog, and with ears and chaps, crying like a hound.

(y) Johan.
Finc. lib. 3.
de miraculis.

A covetous (y) *Flax-wife* at *Kinst* in *France*, Anno 1559. using with her Maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: The next *Sabbath* it took fire indeed, but was quickly quenched: But not taking warning by this, the third *Sunday* after it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the Cradle was taken out of the fire alive and unhurt.

(x) Struvs A.
bridgment,
An. 1582.
Disce jam
monit Domi-
num non tem-
pere Chri-
stum.

On the 13th of *January*, Anno Dom. 1582. being the *Lords day*, the *Seaffolds* fell in (z) *Paris Garden* under the people, at a *Bear-baiting*, so that eight were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day*, to be in a *Theater* beholding carnal sports; than to be in the *Church* serving God with the *spiritual* works of *Piety*.

Many fearful examples of Gods judgments by fire, have in our days been shewed upon divers *Towns*, where the proph-
nation

nation of the *Lords day* hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve-month (being the *Lords day*) almost consumed with fire: chiefly for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithful Ministers.

Teverton in *Devonshire*, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgment on the Town, for their horrible (a) prophanation of the *Lords day*, occasioned, chiefly, by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in less than half an hour) consumed, with a sudden and fearful fire, the whole Town, except only the *Church*, the *Court-house* and the *Almes-houses*, or a few poor peoples dwelling; where a man might have seen four hundred dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of *August* last, 1612. (fourteen years since the former fire) the whole Town was again fired, and consumed, except some thirty houses of poor people, with the *School-house*, and *Almes-houses*: They are blind, who see not in this, the finger of God.

(a) Whilst the Preachers cryed in the Church, prophaneness, prophaneness; *Gaius* would not suffer them to hear: Therefore when they cryed, fire, fire, in the street, God would not suffer any to help.

God. God grant them grace when it is next built, to change their Marker-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower of Siloe*, *Luke 13. 4.* and take warning by their Neighbours chastisements, fear Gods threatning, *Jer. 17. 27.* and believe Gods Prophets, if they will prosper, *1 Chron. 20. 20.*

Many other examples of Gods Judgments might be alledged; but if these are not sufficient to terrifie thy heart from the wilful prophanation of the *Lords day*, proceed in thy prophanation; it may be the *Lord* will make thee the next example, to teach others to keep his *Sabbaths* better.

He punisheth *some* in this life, to signifie how he will plague all wilful Transgressors of his *Sabbaths* at the last day.

Thus we have proved, that the Commandment of the Sabbath is Moral, and that the change of it from the seventh to the first day of the Week, was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgating of the Law, divers Ceremonies peculiar to the *Jews*, were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing
their

their redemption from Hell; to the fifth Commandment, length of days in Canaan, typifying eternal life in Heaven; to the sixth Commandment, abstinence from blood, and things strangled, figuring the care to abstain from all kind of Murther; and to the whole Law, the Ceremony of (b) *Parchment lace, putting them in mind to keep within the limits of the law: So likewise to the fourth Commandment were added some Ceremonies which peculiarly belonged to the Jews, and to no other people; as first, the double* (c) *Sacrifices appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath, with greater obedience, than on the week days: Secondly, the* (d) *rigid and strict ceasing from making of fire, (e) dressing of meat, and all bodily labour, both* (f) *remembring them of their full deliverance by Moses's conduct from the fiery Furnaces, and slavery of Egypt, upon* (g) *that day; as also shadowing unto them the eternal redemption of their souls from Hell, by the death of Christ: Thirdly, the keeping of the Sabbath upon the precise seventh day in order of the Creation; shadowing to the Jews, that Christ by his death, and resting on their Sabbath, in the grave, should*

(b) Num. 15: 38.

(c) Num. 28: 9. 10.

(d) Exod. 35: 2, 3.
(e) Exod. 16: 23.

(f) Deut. 5: 16.

(g) It was the Sabbath day, on which Moses, and the Children of Israel sang to God, when Pharaoh and his Host were drowned in the Sea, Exod. 15. See Trem. & Jun. notes on Deut. 5: 15. and on Exod. 12: 15.

should bring them rest and ease, from the burthen and yoke of the Legal Ceremonies, *which neither they, nor their Fathers were able to bear, Act. 15. 10. Col. 2. 16, 17.*

And howsoever in *Paradise* before mans Fall, the keeping of the Sabbath on the seventh day of the Creation, was not a Ceremony, but an *Argument of perfection*: Yet after the Fall, it became Ceremonial, and subject to change in respect of the restoration by Christ. As *mans life* before the Fall, being *immortal*, became afterwards *mortal*; and *nakedness* being an Ornament before, became afterwards a *shame*; and *Marriage* became a type of the *Mystical union* betwixt Christ and his Church, *Ephes. 5.* And to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his death rested in the grave all the *Jewish Sabbath* day; and by that rest, fulfilled all those *ceremonial accessories*. Now as the ceasing of the Ceremonies annexed to the first, fifth, and sixth Commandments, and to Marriage, did not abolish those Commandments and Marriage; nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness: No more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the Commandment of the Sabbath: so that though the Ceremonies be abolished, by the access of the Substance;

stance; and the *Shadow* overshadowed by the *Body*, (which is *Christ*) yet the holy rest (which was commanded and kept, before either the *Jews* were a people, or those Ceremonies annexed to the Sabbath) still continueth as Gods perpetual Law, whereby all the posterity of *Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and only service of God their Creator and Redeemer; but in the substance of the fourth Commandment, there is not found one word of any Ceremony.

The chief Objections against the morality of the Sabbath are three.

I. That of *Paul* to the Galathians, (h) *Object. 1.*
Ye observe days, and months, and times, and years, &c. But there the Apostle condemns not the moral Sabbath, (which we call the *Lords day*; and which he himself ordained according to Christs Commandment, in the same (i) *Churches of Galatia and Corinth*, and kept himself in other Churches) but he speaks of the *Jewish* days and times, and years, and the keeping of the Sabbath on the seventh day from the Creation, which he termeth (k) *shadows of things to come*, abolished now by *Christ the body*; and in the Law are

(h) Gal. 4. 10.

(i) 1 Cor. 16.
 1. & 14. 37.
 A.D. 20. 7.

(k) Col. 2. 17.

(*l*) Levit. 23. 37, 38. called (*l*) *Sabbaths*, but distinguished from the *moral Sabbaths*.

Object. 2. 2. That of *Paul* to the *Colossians* : (*m*)

(*m*) Col. 2. 16. *Let no man therefore condemn you in meat or drink, or in respect of an holy day, or of the new Moon, or of the Sabbath days.* But here the Apostle meaneth the *Jewish Ceremonial Sabbaths*, not the *Christians Lords day*, as before.

Object. 3. 3. That of the same Apostle to the *Ro-*

(*n*) Rom. 14. 5. *mans*, (*n*) *This man esteemeth one day above another day ; and another counteth every day alike, &c.* But *S. Paul* makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the

(*o*) Rom. 15. 1. (*o*) *stronger and weaker Christians.* The *stronger* esteemed one day above another, as appears, in that there was a-day both commanded, and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord.* The observation whereof, because of the change of the *Jewish* seventh day, some weak *Christians* (as many now a days) thought not so necessary : so that if men (because the *Jewish day* is abrogated) will not honour and keep holy the *Lords day*, but count it like other days ; it is an argument (saith the Apostle) of their weakness, whose infirmity must be born, till they have time

to be further instructed and perswaded. Other Objections are frivolous, and not worth the answering.

*The true manner of keeping holy the
Lords Day.*

NOW the sanctifying of the Sabbath consists in *two things*. First, In *resting from all servile and common business* pertaining to our natural life. Secondly, In *consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.*

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the (p) least to the greatest.* More particularly;

(p) Exod. 31.
12, 12.
Exod. 31. 15,
&c.

First, From all the works of our calling, though it were (q) *reaping in the time of harvest.*

(q) Exod. 34.
21.

Secondly, From carrying (r) *burthens*, as Carriers do; or riding abroad for *profit*, or for *pleasure*: G O D hath commanded that the beasts should rest on the Sabbath day, because all occasions of travelling or labouring with them should be cut off

(r) Neh. 13. 15
Jer. 17. 21, 22, 27.

from man. GOD gives them that day a
 (f) Deut. 5. (f) rest; and he that *without necessity*, de-
 14. prives them of their rest on the *Lords day*,
 (t) Rom 8. 22. the (t) *groans* of the poor tyred Beasts
 Deut. 25. 4. shall in the day of the Lord rise up in *Judg-*
 1 Cor. 9. 9. *ment* against him. Likewise such as spend
 the greatest part of this day in *trimming*,
painting, and *pampering* of themselves,
 like *Jesabels*, doing the *Devils* work upon
 Gods day.

(u) Neh. 13. Thirdly, From keeping of (u) *Fairs*,
 15, 16, 19. or *Markets*, which for the most part God
 punisheth with pestilence, fire, and strange
 floods.

Fourthly, From studying any Books of
 Science, but the holy Scriptures and Di-
 (w) Rev. I. 10. vinity. For our study must be to be (w) *ra-*
vised in spirit upon the Lords day. In a
 word, thou must on that day cease in thy
 calling to do thy work: That the Lord by
 his calling, may do his work in thee. For
 whatsoever is gotten by *common working*
 on this day, shall never be *blessed* of the
 Lord: But it will prove like *Achan's* gold,
 which being got contrary to the Lord's
 Commandment, brought the fire of Gods
 curse upon all the rest which he had law-
 fully gotten. And if *Christ* scourged them
 out as *Thieves*, who bought and sold in his
Temple, (which was but a *ceremony* short-
 ly to be abrogated) is it to be thought,
 that he will ever suffer those to escape un-
 punished

punished who (contrary to his Commandment) buy and sell on the *Sabbath day*, which is his perpetual law? *Christ* calleth such, sacrilegious Thieves; and as well may they steal the *Communion Cup* from the *Lords Table*, as steal from God, the chiefest part of the *Lords day*, to consume it in their own *lusts*. Such shall one day find, the *Judgments* of God heavier than the opinions of *men*.

Fifthly, From all *recreations* and *sports*, which at other times are lawful: For if lawful works be forbidden on this day; much more lawful sports, which do more (x) steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that (y) delighteth in the Lord) any greater *delight* or recreation, than the sanctifying of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his Prince his house to have his *pardon* sealed? For one that is deadly *sick*, to come to a Physician that can *cure* him? Or for a *prodigal* child that fed on the husks of Swine, to be admitted to eat the bread of Life, at his *Fathers Table*? Or for him who fears for *sin* the tidings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self, or thy servant, recreation, allow it in the six days which are

(x) Isa. 58. 13;
14
(y) Psal. 37. 4

X 3

thine;

thine : not on the *Lords day*, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day ; but so far, as it may help the *soul* to do more chearfully the *service of God*.

(2) Eph. 5. 18.
19.

(4) Rom. 12.
11.

Deut. 28. 47.

Sixthly, From (2) *gross feeding, liberal drinking* of Wine, or strong drink ; which may make us either (a) *drowsie*, or *unapt* to serve GOD with our hearts and minds.

Seventhly, From all talking about worldly things, which hindreth the sanctifying of the *Sabbath*, more than working : seeing one may *work alone*, but cannot *talk* but with *others*.

He that keeps the *Sabbath*, only by resting from his *ordinary* work ; keeps it but as a *Beast*. But *rest* on this day, is so far commanded to Christians, as it is an *help* to *sanctification* : and *labour* so far forbidden, as it is an *impediment* to the outward and inward *worship* of God.

If then those *Recreations*, which are *lawful* at other times, are on the *Sabbath* not *allowed* ; much more *those* that are *altogether* at *all* times *unlawful*. Who without mourning can endure to see Christians keep the *Lords day*, as if they celebrated a *Feast* rather to *Bacchus*, than to the honour of the *Lord Jesus*, the *Saviour* and *Redeemer* of the *World*? For having served God but an *hour* in outward shew, they

they spend the rest of the Lords day, in
 (b) *sitting down to eat and drink, and rising*
up to play; First, (c) *balasting their bellies*
with eating and drinking; and then *feed-*
ing their lusts with playing and dancing.
 Against which prophanations, all Holy
 Divines, both old and new, have in their
 times most *bitterly* inveighed. Inſomuch,
 that *Auguſtine* affirmeth, (d) *that it was*
better to plough than to dance upon the Sabbath
day.

(b) 1 Cor. 10. 7
 (c) Exod. 32.
 6. 18, 19.

(d) Melius e-
 nim arare
 quàm saltare
 in ſabbato.
 Aug. in tit.
 Pſal. 91.

Now in the names of *Almighty God*,
 (who reſted, having created Heaven and
 Earth) and of his *eternal Son Jeſus*, the
 Redeemer of his Church, who ſhall ſhort-
 ly come, on the dreadful (e) day of doom,
 to judge all men according to the obedi-
 ence, which they have ſhewed to his
 Commandments: I require thee, who
 reaदेष्ठ theſe words, as thou wilt answer
 before the face of *Chriſt*, and all his Holy
Angels at that day, that thou better weigh
 and conſider whether *Dancing, Stage-play-*
ing, Masking, Carding, Dicing, Tabling,
Cheſs-playing, Bowling, Shooting, Bear-bait-
ing, Carouſing, Tipling, and ſuch other fool-
eries of Robin Hood, Morrice-dances, Wakes
and May-games, be exerciſes that God will
 bleſs and allow on the Sabbath day. And
 ſeeing that no action ought to be done that
 day, but ſuch, as whereby we either *bleſs*
God, or look to *receive a bleſſing from God*;

(e) Act. 17. 31.
 Rom. 2. 12,
 &c.
 2 Th: ſſ. 2. 8,
 &c.

how darest thou do those things on that *blessed* day, on which thou darest not to pray to God to bestow a *blessing* on it to thy use? Hear this, and tremble at this, O *prophane youth, of a prophane Age!*

O heart all frozen, and void of the feeling of the grace of God! That having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment; yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he hath reserved for his own praise and worship. Let men in defence of their prophaneness, object what they will; and answer what the Devil puts in their mouths: Yet I would wish them to remember, that seeing it is an ancient Tradition in the Church, that the Lords (f) *second coming* shall be upon the *Lords Day*; how little joy they should have, to be overtaken in those Carnal sports, to please themselves, when their Master should find them in spiritual exercises serving him. The prophanest wretch would then wish rather to be taken kneeling at Prayers in the Church, than skipping like a Goat in a Dance. If this cannot move, yet I would wish our impure Gallants to remember, that

(f) Laſtan.
l. 7. cap. 1.

that whilst they thus dance on the *Lords* day (contrary to the *Lords Commandment*) they do but dance about the *pits brink*; and they know not which of them shall first *fall* therein. Whereinto being once fallen without repentance, no *greatness* can exempt them from the vengeance of that *great God*, whose *Commandment* (contrary to their knowledge and conscience) they do thus *presumptuously* transgress. If then Gods *Commandment* cannot deter thee; nor Gods Word *advise* thee: I say no more, but what *S. John* said before me, (g) *He which is filthy, let him be filthy still.*

(g) *Rev. 22. 11*
This was the

last and heaviest curse that *Saint John* wished spiritual *Babylon*.

For the second.

2. The consecration of the *Sabbaths* rest consists in performing three sorts of duties. First, before; Secondly, at; Thirdly, after the publick exercises of the Church.

The duties to be performed before the publick exercises, are,

1. To give over working betimes on the *Even*, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the *Sabbath* on the next day. For want of this preparation, thy self and thy ser-

Revel. 2. & 3.

Ez. 46, 2, &c.

& 58. 13, &c.

servants being tired with labour and watching the night before, are so heavy, that when you should be serving God, and *hearing what his spirit saith unto the Church* for your souls instruction, you cannot hold up your heads for sleeping; to the *dishonour* of God, the *offence* of the Church, and the *shame* of your selves: Therefore the Lord commands us not only to *keep Holy*, but also to *remember* afore-hand the Sabbath day, to keep it Holy, by preparing our hearts, and removing all business that might hinder us to *consecrate it, as a glorious day unto the Lord*. Therefore whereas the Lord in the *other* Commandments, doth but either *bid* or *forbid*; he doth *both* in this Commandment, and that with a special *memorandum*: As if a Master should charge his Servant to look well unto *ten things* of great trust, but to have a *more special* care to *remember one* of those ten, for divers weighty reasons; should not a faithful servant, that *loves* his Master, shew a *more special* care unto that thing above all other businesses?

(b) Exod. 16.
23, &c.

Thus *Moses* taught the People overnight to remember the (b) Sabbath: And it was a Holy custom among our *Fore-fathers*, when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labour in the field, and the *Tradesman* his work in the
Shop,

Shop, and go to Evening prayer in the Church, to prepare their souls; that their minds might more chearfully attend *God's Worship* on the *Sabbath Day*.

2. To possess that Night (*i*) *thy Vessel in holiness and honour*, that thou mayest present thy Soul more purely in the sight of God the next Morning.

(i) 1 Cor. 7. 5.
Gen. 35. 2.
1 Thess. 4. 4.
1 Sam. 21. 5.
Exod. 19. 15.

3. To rise up *early* in the *Morning* on the *Sabbath* day. Be careful therefore to rise sooner on this day, than on other days: By how much the service of God is to be preferred before all *Earthly* business. For there is no *Master* to serve so good as God: And in the end, *no work* shall be better rewarded than his *service*.

4. When thou art up, consider with thy self, what an impure sinner thou art, and into what an holy place thou goest to appear, before the *most holy* God, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past; confess them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renew thy *vows* to walk more conscionably, and pray for
an

(k) Col. 4. 3.

an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray, that thou maist have *Grace* to hear the *Word of God* read and preached with profit: And that thou maist receive the *Holy Sacrament* with comfort (if it be Communion day) that God by his *Holy Spirit* would (k) assist the Preacher; to speak something that may kill thy sin, and comfort thy soul: Which thou maist do in this or the like fort.

A Morning Prayer for the Sabbath day.

psal 92. 1, 2, 5.

O Lord most high, O God eternal, all whose works are glorious, and whose thoughts are very deep: There can be no better thing, than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath day. For it is thy Will and Commandment, that we should sanctifie this day in thy service and praise: and in the thankful remembrance, as of the *Creation* of the world by the power of thy *Word*; so of the redemption of Mankind by the death of thy Son. Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise: for all that is in Heaven and Earth is thine:

1 Chr. 29. 11, &c.

shine : Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches and honour come of thee, and thou raigest over all, and in thine hand is power and strength; and in thine hand it is to make great, and to give grace unto all. Now therefore O my God, I praise thy glorious Name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger and displeasure; thou notwithstanding, of thy favour and goodness, (passing by my prophaneness and infirmities) hast vouchsafed to add this *Sabbath* again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of *Jesus Christ* thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, (1) cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled *Lamb, which taketh away the sins of the world* *. And let thy *Holy Spirit* more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newness of life, and holiness of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day; so I beseech thee, make it a day of *Reconciliation*, betwixt my sinful soul, and thy divine Majesty. Give me grace to make it a day of

Repent-

(1) Here thou must confess whatsoever sin of the last week clogs thy Conscience.

* John 1. 29.

Repentance unto thee, that thy goodness may seal it to be a day of pardon unto me : And that I may remember, that the keeping Holy of this day, is a Commandment which thine own finger hath written. That on this day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to know and to keep all the rest of thy Holy Laws and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy presence in thy house, to offer unto thee our *Morning Sacrifice of praise and Prayer* ; and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy Servant : Oh let not my sins stand as a Cloud, to stop my Prayers from ascending unto thee ; or to keep back thy Grace from descending by thy Word, into my heart. I know, O Lord, and tremble to think, that three parts of the good Seed falls upon bad ground. O let not my heart be like the high-way, which through hardness, and want of true understanding, receives not the (*m*) Seed, till the evil one cometh, and catcheth it away : nor like to the stony ground, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake ; nor like the thorny ground, which by the cares of this world, and the deceitfulness of riches, choaketh the Word which it heareth, and makes

(*m*) Mat. 13. 4,
&c.
Luk. 8. 5, &c.

it altogether unfruitful: But that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it, and bring forth fruit with patience, in that measure that thy Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the (n) door of utterance, unto thy faithful servant, whom thou hast sent unto us (o) to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God: That we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy Mercies. And that I may have him in (p) singular love for his works sake; because he (q) watcheth for my soul, as he that must give an account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence, as in thy presence, and in the sight of thy holy (r) Angels. Keep me from drowsiness and sleeping, and from all wandering thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that

(n) Col. 4. 3.

(o) Act. 26. 18.

(p) 1 Thess. 5. 13.

(q) Heb. 13. 17

(r) 1 Cor. 11. 10.

Eph. 3. 10.

1 pet. 1. 12.

Isay 58. 13.

that through the assistance of thy *Holy Spirit*, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which *godless* and *prophane* persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make *my chief delight* to consecrate to thy glory and honour, *not doing mine own ways, nor seeking mine own will, nor speaking a vain word*: But that ceasing from the works of sin, as well as from the works of mine *ordinary calling*, I may through thy blessing, feel in my heart the beginning of that *eternal Sabbath*, which in unspeakable joy and glory I shall celebrate with *Saints and Angels*, to thy praise and worship, in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus; in that form of Prayer which he hath taught me;

Our Father which art in Heaven, Hallowed be thy Name, &c.

Having thus in *private* prepared thine own soul, if thou hast the charge of a Family; call all thy *household* together, read a Chapter, and pray as in the week-days: But remember so to dispatch these *private* prepa-

preparations and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers. Else your private exercises are rather an hindrance than a preparation. And as thou and thy house-hold do go in all reverence towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

1. **T**Hat thou art going to the *(s)* *(s)* *Psal. 100.*
Court of the Lord, and to speak
 with the great God by *prayer*; and to hear
 his Majesty *speak* unto thee by his Word:
 And to receive his *blessing* on thy *soul*, and
 thy *honest labour*, in the six days last
 past.

2. Say with thy self by the way, *(r)* *(r)* *psal. 42. 1, 2*
As the Hart brayeth for the rivers of water,
so panteth my soul after thee, O God. My
soul thirsteth for God, even for the living
God: When shall I come and appear before
the presence of God? (u) For a day in thy *(u)* *psal. 84. 10*
Courts is better than a thousand other where. I
had rather be a Door-keeper in the House of
my God, than to dwell in the Tabernacles of
wickedness. (w) Therefore I will come into *(w)* *psal. 5. 7.*
thy House in the multitude of thy mercies,

Y

and

and in thy fear will I worship toward thine holy Temple.

3. As thou enterest into the Church, say, (x) *How fearful is this place! This is none other but the house of God, this is the gate of Heaven. Surely, the Lord is in this place:* (y) *God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, (z) O Lord, I have loved the habitation of thy House, and the place where thy Honour dwelleth:* (a) *One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit thy Temple:* (b) *Therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me.* (c) *Doubtless, kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that preparation, or looking to our* (d) *feet, whereto Salomon adviseth us, before we enter into the House of God.*
- (x) Gen. 28. 16, 17.
 (y) 1 Cor. 14. 25.
 (z) psal. 26. 8.
 (a) psal. 27. 4.
 (b) Verf. 6.
 (c) psal. 23. 6.
 (d) Eccl. 5. 1.

The

sum,
rem
conf.

The second sort of duties, which are to be performed at the time of the holy Assembly.

When Prayers begin, lay aside thine own private Meditations; and let thine heart joyn with the Minister, and the whole Church, as being (e) *one body* (e) 1 Cor. 12. 12. of Christ; and because that God is the God of order, he will have all things to be done in the Church with (f) *one heart and accord*. (f) Acts 2. 46. And the exercises of the Church are (g) *common and publick*. (g) Chap. 4. 32. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. Salomon therefore adviseth a man (h) not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent ceremonies, (for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience) (i) conform thy self to the manner of the Church wherein thou livest. (i) Cum Romanam venio, jejuno Sabbato: Cum hic

Ezek. 46. 10.
psal. 110. 3.

sum, non jejuno. Sic & tu ad quam forte Ecclesiam veneris, ejus morem serva; si cuiquam non vis esse scandalo, nec quenquam tibi. Amb. conf. August. Epist. ad Januar.

Whilst the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: So (k) *the eyes of all that are in the Synagogues, are said to be fastened on Christ whilst he preached: And* (l) *all the people hanged upon him when they heard him. Remember that thou art there as one of Christs Disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of* Luke 1. vers. 77.

Be not therefore in the School of Christ, like an idle Boy in a Grammar School, that often heareth but never learneth his lesson: and still goeth to School, but profiteth nothing. Thou hatest it in a Child: Christ detesteth it in thee. To the end therefore, that thou maist the better profit by hearing, mark,

1. *The coherence and explication of the Text.*
2. *The chief summ or scope of the Holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines; and in every Doctrine, the Proofs, the Reasons, and the Uses thereof.*

A Me-

A Method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in practice of all faithful Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preacher's method be too *curious* or *confused*, then labour to remember,

1. *How many things he taught, which thou knewest not before: and be thankful.*

2. *What sins he reprov'd, whereof thy conscience tells thee that thou art guilty; and therefore must be amended.*

3. *What Vertues he exhorteth unto, which are not so perfect in thee, and therefore endeavour to practise them, with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by (m) God than by Man: and labour not so much to hear the words of the Preacher sounding in thine ear, as to feel the operation of the spirit, working in thy heart. Therefore

it is said so often, (n) *Let him that hath an ear, hear what the spirit speaks to the Church.*

And, (o) *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word, hath a (p) blessing promised thereto. It is the acceptablest

(m) Isa. 2. 3.

Act. 10. 33.

Gal. 4. 14.

1 Thess. 2. 13.

(n) Rev. 2. 7.

(o) Luk. 24. 32

(p) Luk. 11. 28.

(g) Rom. 15. 16. *(g) sacrificing of our selves unto God. It is the (r) surest note of Christs Saints;*
 (r) Deut. 33. 3. *The (f) truest mark of Christs sheep;*
 (f) Joh. 10. 4. *the (t) apparentest sign of Gods Elect;*
 (t) Joh. 8. 47. & 18. 37. *the very blood as it were, which uniteth us to be the (u) spiritual kindred, Brethren and Sisters of the Son of G O D. This is the best Art of memory for a good hearer.*

When the Sermon is ended :

1. Beware thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an after prayer, and singing of a Psalm. And when the blessing is pronounced, stand up to receive thy part therein, and hear it, as if (w) *Christ himself* (whose Minister he is) did pronounce the same unto thee : For in this case it is true; (x) *He that heareth you, heareth me* : and the Sabbath day is blessed, because God hath appointed it to be the day, (y) *wherein by the mouth of his Ministers, he will bless his people, which bear his word, and glorifie his Name.* For though the Sabbath day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to holy uses above others) it doth as far excel the other days of the Week, as the *consecrated bread* (which we receive at the *Lords Table*) doth

doth the *common bread* which we eat at our
own Table.

2. If it be a Communion day, draw near to the Lords Table in the Wedding Garment of a faithful and penitent heart, to be partaker of so holy a banquet.

And when Baptism is to be administred, stay and behold it with all reverent attention, that so thou maist, First, shew thy reverence to Gods Ordinance. Secondly, that thou maist the better consider thine own ingrafting into the visible body of Christs Church: and how thou performest the vows of thy new Covenant. Thirdly, that thou maist repay thy debts in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his blood and Spirit. Fourthly, that thou maist assist the Church in praising God for grafting another member into his mystical Body. Fifthly, that thou maist prove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newness of life, by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankful for his graces. Sixthly, to shew thy self to be a free-man of Christs Corporation: having a voice or consent in the admission of others into that Holy Society.

(x) 1 Cor. 16. 1
2 Cor. 9. 5, 6,
7, &c.

3. If there be any Collection for the Poor, (z) freely without grudging bestow thine Almshouses, as God hath blessed thee with ability.

And thus far of the duties to be performed in the Holy Assembly.

Now of the third sort of duties after the holy Assembly.

AS thou returnest home, or when thou art entred into thy House, meditate a little while upon those things, which thou hast heard. And as the clean beasts which (a) *chew the cud*; so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a (b) *direction* to thy life, and a *consolation* unto thy Soul. For till the Word be made thus our own; and as it were close hidden in our hearts: We are in danger lest (c) *Satan* steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed, remember according to thine ability, to have one or more

poor

poor Christians, whose hungry bowels may be refreshed with thy meat: imitating holy Job, who protested that (d) he did never eat his morsels alone, without the good company of the poor and fatherless; that is the Commandment of Christ our Master, Luk. 14. 13. Or at leastwise, send some part of thy Dinner to the poor, who lies sick in the back Lane, without any food. For this will bring a (e) blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, O blessed Child of God, (f) I was an hungred, and thou gavest me meat, &c. And forasmuch as thou hast done it for my sake, to the least of these my Brethren, I take it in as good part, as if thou hadst done it to mine own self.

(d) Job 31. 17.
18.

Heb. 9. 22.

(e) Deut. 15.
10, &c.

(f) Matt. 25.
35, &c.

When dinner is ended, and the Lord praised; call thy (g) Family together, (h) examine what they have learned in the Sermon: Commend them that do well, yet discourage not them whose memories or capacities are weaker: but rather help them, for their will and minds may be as good. Turn to the proofs which the Preacher alledged, and (i) rub those good things over their memories again. Then sing a (k) Psalm or more. If time permit, thou maist teach and examine them in some part of the (l) Catechism: Confring every point

(g) If thou be a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

(h) Act. 17. 11.
Heb. 5. 14.

(i) Deut. 6. 7.

(k) Mat. 26. 30

Jam. 5. 13.

(l) Heb. 6. 1.

point with the proofs of the holy Scripture. This will both increafe our knowledge, and sharpen our memory : seeing by experience we find, that in every Trade they who are most (m) *exercised*, are ever best *expert*. But in any wise, remember so to dispose all these private exercises, as that thou maist be with the first in the holy Congregation at the *Evening exercise* ; where behave thy self in the like devotion and reverence, as was prescribed for the Holy Exercise of the Morning.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after Supper, if the season of the year and weather do serve,

1. Walk into the fields, and meditate upon the Works of God : For in every (n) *Creature* thou maist read, as in an *open Book*, the *Wisdom, Power, Providence*, and *goodness* of Almighty God. And how that none is able to make (o) all these things in the variety of their *forms, virtues, beauties, life, motions, and qualities*, but our most Glorious God.

2. Consider how (p) *gracious* he is, that made all these things to serve us.

3. Take occasion hereby, to stir up both thy self and others, to *admire and adore his Power*,

(n) Psal. 92. 9.
& 19. 1, &c.
and 8. 1, 3, &c.
Rom. 1. 19, 20.
Præsentem
narrat quæ-
bet herba
Deum.

(o) Isa. 40. 26.

(p) Psal. 8.

Power, Wisdom, and Goodness: and to think what *ungrateful* wretches we are, if we will not (in all obedience) serve and honour him.

4. If any Neighbour be sick, or in any heaviness, go to (q) *visit* him. If any be fallen at variance, help to reconcile them.

(q) Mat. 25. 36.
Jam. 5. 14. &c.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concern the *Service of God*, though they be performed by *bodily* labour: as under the Law, the (r) *Priests* did labour in *killing* and *dressing* of *Sacrifices*, and burning them on the Altar. And Christians under the Gospel, when they travel far to the places of God's Worship; it is but a (s) *Sabbath days journey*, like to that of the (t) *Shunammite*, who travelled from home, to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat of his brows*, to the wearying of his body, yet he doth but a *Sabbath days work*. For the *holy end* sanctifieth the work, as the (u) *Temple* did the Gold, or the *Altar* the gift thereon. Or else such bodily labour, whereby the people of God are assembled to his Worship:

(r) Mat. 12. 9.

(s) Acts 1. 12.

(t) 2 King. 4. 22.

(u) Mat. 23. 17.

19.

(w) Num. 10. as the (w) sounding of *Trumpets* under the Law, or the ringing of *Bells* under the Gospel.

(x) 1 King. 19. 2. Works of *Charity*, as to (x) save the life of a man, or (y) of a beast; to (z) fodder, water, and dress Cattel: to make honest (a) provision of meat and drink, to (b) refresh our selves, and to relieve the poor: to visit the sick, to make (c) Collections for the poor, and such like.

3. Works of *necessity*, not feigned, but present and imminent, and such as could not be prevented before, nor can be deferred unto another day. As to resist the invasion of Enemies, or the Robberies of Thieves; to quench the rage of fire; and for Physicians to stanch, or let blood; or to cure any other desperate disease: and for Midwives to help women in labour: Mariners may do their labour; Soldiers being assailed may fight; and (d) Posts may ride for the publick good, and such like. On these or the like occasions, a man may lawfully work. Yea, and when they are called, they may upon any of these occasions, go out of the Church, and from the holy exercises of the Word and Sacraments: provided always, that they be humbled, that such occasions fall out upon that day and time; and that they take no Money for their pains on that day, but only for their stuff, as in the Fear of God, and conscience of his Commandment. When

(d) Nuncius
præcep. ex-
cipitur à Sab-
bato. Jud.
Comment.
sup. Num 13.3

When the time of rest approacheth, retire thy self to some private place : and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but that he commits many breaches thereof, in his *Thoughts, Words, and Deeds*; humbly crave pardon for thy defects, and reconcile thy self unto God; with this or the like *Evening Sacrifice*.

*A private Evening Prayer for the
Lords Day.*

O *Holy, (e) Holy, Holy, Lord God of Sabbath! Suffer me, who am but (f) dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a (g) consuming fire; I acknowledge that I am but withered (h) stubble. My (i) sins are in thy sight, and Satan (k) stands at my right hand to accuse me for them; I come not to excuse, but to (l) judge my self worthy of all those judgments, which thy Justice might most justly inflict upon me a wretched creature, for my sins and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem (m) vile in mine own eyes, how much more loathsom in thy sight? I confess they*
make

(e) Isa. 6. 1, 3.

(f) Gen. 18. 27

(g) Heb. 12. 29

(h) Job 21. 18

(i) Psal. 51. 3.

(k) Zach. 3. 1, 2.

(l) 1 Cor. 11. 31.

(m) 2 Sam. 6. 22.

- (n) Luk. 15. 21. make me so far from being (n) *worthy* to be called thy Son; that I am altogether *unworthy* to have the name of thy meanest Servant. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of *Dathans Family*, into the bottomless pit of Hell. For if thou didst
- Psal. 106. 17. not spare the *natural branches*, those (o) *Angels* of glorious excellency; but hurledst them down from the *heavenly habitations*, into the pains of *hellish darkness*, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expel our first *Parents* out of *Paradise*, when they did but transgress one of thy laws: Alas, what vengeance may I expect, who have
- Gen. 3. 23. not offended in one sin only, (p) *heaping* daily sin upon sin, without any true repentance, *drinking iniquity as it were water*, ever pouring in, but never pouring out any filthiness: and have transgressed not one, but all thy holy laws and Commandments! Yea, this present day, which thou hast straightly commanded me to keep holy, to thy praise and worship, I have not so religiously kept and observed, nor prepared my soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy assembly of the Saints. I have not attended to the preach-
- Job 15. 16. ing

ing of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those holy exercises in my body, yet, Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carried away with vain and worldly thoughts, that my soul seemed to be absent, and out of the Church. I have not so duly (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publick Ministry. For default whereof, *Satan* hath stolln the most part of those instructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and sanctification under my government, as they should. Though I know, where many of my poor brethren live in want and necessity, and some in pain, and comfortless; yet I have not remembered to relieve the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in idle talk, vain sports and exercises: Yea Lord, I have, &c. (q) And for all these my sins, my conscience cries guilty,

(q) Here confesses whatsoever fault thou hast done that day by omission or commission, and then fetching from thy heart a deep sigh, say

thy

(r) Rom. 5. 20.

(f) Luk. 18. 13.

(t) Matth. 21.
31, 32.

thy Law *condemns* me, and I am in thy hand to receive the *sentence* and curse that is due to the wilful breach of so holy a Commandment. But what if I am by thy Law condemned? Yet, Lord, thy Gospel assures me that thy mercy is above all thy works: That thy grace transcends thy Law; and thy goodness delighteth there to reign, where sins do most (r) *abound*. In the multitude therefore of thy *mercies* and for the merits of *Jesus Christ* my Saviour, I beseech thee, O Lord, (who despisest not the sighings of a contrite heart, nor desirest the death of a penitent sinner) to pardon and forgive me all those my sins, and all the errors of this day, and of my whole life; and free my soul from that curse and judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for (f) four words of confession, and receivedst the *Prodigal child* (when he had spent all the stock of thy grace) into favour upon his repentance: pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all (t) *Publicans, Harlots, and sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: For thou

art

art the same God of mercy unto me, that thou wast unto them, and thy compassions never fail. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner: But exercise thy long-sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those bloody wounds, bitter Death, and Passion, which thy blessed Son, my only Saviour, hath suffered for me. Him (in whom only thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased. Him my Mediator, the request of whose blood, ^(u) speaking better things than that of Abel, thy mercy can never gain-say. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy judgments to avoid them; and thy sweet promises to relie upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy Will: O receive me into thy favour; and so draw me by thy grace

(u) Heb. 12. 24

Z

unto

unto thy self, that I may as well be
thine by love and imitation, as by cal-
ling and creation. And give me grace
so to keep holy thy Sabbaths in this life;
as that (when this life is ended) I may
with all thy Saints and Angels, cele-
brate an *eternal Sabbath of joys* and
praise, to the honour of thy most glori-
ous Name, in thy heavenly Kingdom for
evermore. *Amen.*

And then calling thy Family toge-
ther, shut up the Sabbath with the Me-
ditations and Prayers before prescribed
for thy Family. And the Lord will give
thee that night a *more sweet and quiet rest*
than ordinary, and prosper thee the
better in all the labours of the week fol-
lowing.

*Thus far of the ordinary Practice of Piety,
both in private and publick.*

Now I return my self to thy most
holy Will: O receive me by thy grace
and draw me by thy love
and

7
Ma
tena
usio
grea

Now followeth the extraordinary practice of
Piety, whereby God is glorified in
our lives.

THe extraordinary Practice of Piety
consists, either in (o) Fasting, or (s) Jejunium,
Fasting.

1. Of the Practice of Piety in Fasting.

There are divers kinds of Fasting. First,
(p) constrained Fast, as when men either (p) 1 Coactum
have not food to eat, as in the (q) Famine (q) 2 Kin. 6. 24
of Samaria: Or having food, cannot eat
it for heaviness or sickness, as it beset them
who were in the (r) Ship with Saint (r) Acts 27. 33
Paul. This is rather Famine than Fa-
sting.

Secondly, (s) A natural Fast, which (s) 2 Phy-
we undertake Physically, for the health of sicum.
our body. Nihil pericu-
losum habitu-
dine corporis
extremè bo-
nâ: detrahenda sunt ergo per jejunium redundancia, ne Natura suo pos-
dere fracta succumbat. Basil. hom. 1.

Thirdly, (t) A civil Fast, which the (t) 4. Politic-
Magistrate enjoyneth for the better main- cum.
tenance of the Common-wealth; that by
using Fish as well as flesh, there may be
greater plenty of both.

Z 2

Fourthly,

(*) 4. Miraculolum.

Fourthly, (u) *A miraculous Fast*, as the forty days fast of *Moses* and *Elias*, the *types*; and of *Christ*, the *substance*. This is rather to be *admired* than *imitated*.

(n) 5. Quotidianum.

Fifthly, (w) *A daily Feast*, when a man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more (x) *cheerful*, to serve God, and to do the duties of his calling. This is especially to be observed of Ministers and

(+) 1 Tim. 3. 3. Tit. 2. 3.

(y) Prov. 31.

(y) Judges.

4. 5. (z) 6. Religiosum.

2 Cor. 6. 4, 5.

Sixthly, (z) *A religious Fast*, which a man voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts, either *private*, or *publick*.

I. Of a private Fast.

THAT we may rightly perform a private Fast, four things are to be observed: First, the *Author*: Secondly, the *Time* and *Occasion*: Thirdly, the *Manner*: Fourthly, the *Ends* of private Fasting.

Of

Of the Author.

The first that ordained Fasting, was God himself in (a) *Paradise*; and it was the first Law that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his (b) *Law* without Fasting, and in his Law commands all his people to fast. So doth our (c) *Saviour Christ* teach all his Disciples under the *New Testament* likewise. By religious Fasting a man comes nearest the life of

(d) *Angels*, and to do Gods will on earth, as it is done in Heaven. Yea, Nature seemeth to teach man this duty, in giving him (e) *little mouth, and a narrower throat*; for nature is content with a little, grace with less. Neither doth nature and grace agree in any one act better than in this exercise of religious Fasting; for it strengtheneth the memory, and cleareth the mind; illuminateth the understanding, and bridleth the affections; mortifieth the flesh, and preserveth chastity; preventeth sickness, and continueth health; it delivereth from evils, and procureth all kind of blessings.

(a) Jejunium in Paradiso præscriptum est; reverere igitur jejunii canitiam. Basil. hom. cap de jejun.
(b) Lev. 23.
(c) Matth. 6. 17. & 9. 15.

(d) Qui jejunat, Angelorum ritu vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur. Basil. hom. de jejun.

(e) Natura os parvum, & guttur arctum homini dedit.

(f) Quamdiu
jejunavit A-
dam, in Pa-
radiso fuit;
comedit, &
ejectus est.
Hieron.

By *breaking* this *Fast*, the *Serpent* over-
threw the *first* (f) *Adam*, so that he lost
Paradise. But by *keeping* a *Fast*, the *second*
Adam vanquished the *Serpent*, and resto-
red us into *Heaven*. *Fasting* was she who
covered *Noah* safe in the *Ark*, whom *In-*
temperance uncovered, and left stark naked
in the *Vineyard*. By *fasting*, *Lot* quenched
the flame of *Sodom*, whom *drunkenness*
scorched with the fire of *Incest*. Religious
Fasting, and *talking* with *God*, made *Mo-*
ses's face to shine before *men*; when *Ido-*
latrious eating and *drinking* caused the *Isra-*
elites to appear abominable in the sight of
God. It rapt *Elias* in an *Angelical Coach*
to *Heaven*, when voluptuous *Ahab* was
sent in a *bloody Chariot* to *Hell*. It made
Herod believe that *John Baptist* should live
after death by a blessed *Resurrection*; when
after an *intemperate* life, he could promise
nothing to himself, but eternal death and
destruction. O *divine Ordinance* of a *divine*
Author!

2. Of the Time.

(g) Præcep-
tum esse jeju-
nium video,
quibus autem
non diebus
oporteat jeju-
nare, & quibus oporteat, præcepto Domini vel Apostolorum non invenio
definiri. Aug. ad Cassal. Epist. 86.

The (g) holy Scripture appoints *no Time*
under the *New Testament* to *fast*; but
leaves it unto *Christians* own *free choice*;

Rom.

Rom. 14. 3. 1. Cor. 7. 5. to fast as occasions shall be offered unto them, *Mat. 9. 15.* As when a man becomes an humble and earnest suiter unto God for the pardon of some gross sin committed; or for the (h) prevention of some sin, whereunto a man feels himself by Satan solicited: or to obtain some special blessing which he wants: or to avert some

(h) Indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ pro temporibus, & causis uniuscujusque. Tert. adver. Psychic. Montanus hæreticus primus erat qui jejuniorum leges præscripsit. Eusebius Ecclesiast. hist. lib. 5. cap. 18. ex Apollon.

Judgment which a man fears, or is already fallen upon himself or others: Or lastly, to subdue his flesh unto his spirit, that he may more cheerfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a (i) day or (k) longer, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

(i) Lev. 23. 32
Joel. 7. 6.
(k) Hest. 4. 16.

3. Of the manner of a private Fast.

The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions are, to abstain, for the time that we fast; First, From all (1) worldly business and labour, making our fasting day, as it were a Sabbath day,

(1) Lev. 23. 32.
Joel. 1. 2. 3. 4. 5. 6. and 2. 16.

Lev. 23. 28. For worldly *business* will distract our minds from holy *devotion*.

Secondly, From all manner of food, yea, from (m) bread and water, so far as health will permit. 1. That so we may acknowledge our own *indignity*, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soul, which followeth the *constitution* thereof, may be the more *humbled*. 3. That so we may take a godly (n) *revenge* upon our selves, for abusing our *liberty* in the use of Gods Creatures. 4. That by the *hunger* of our bodies, through want of these *earthly things*, our souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from food which is *lawful*, so we should much more abstain from (o) *Sin*, which is altogether *unlawful*.

(o) Quid prodest vacuare corpus ab escis, & animum replere peccatis? *Aug. de temp. Ser. 46.*

(p) *Exod. 33. 5, 6.* Thirdly, From good and costly (p) *apparel*; that as the *abuse* of these puts us up with *pride*; so the laying aside their *lawful use* may witness our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put (q) on *Sackcloth*, or other *war-se apparel*. The equity hereof still

(q) *Esth. 4.*

1, 2.

Jon. 3. 5, 6.

Joel 1. 13.

Math. 11. 21.

still remaineth; especially in *publick Fasts*, at what time to come into the assembly with *starched bands, crisped hair, brave apparel, and decked with flowers or perfumes*; argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

Fourthly, From the full *measure* of (r) ordinary sleep. That thou maist that way also *humble* thy body: and that thy soul may watch and pray, to be prepared for the coming of *Christ*. And if thou wilt break thy sleep early and late for *worldly gain*: how much more shouldst thou do it for the *service of God*? And if (s) *Ahab* (in imitation of the godly) did in *his fast* lie in *Sackcloth*, to break his sleep by night; what shall we think of those who on a *Fasting day* will yield themselves to sleep in the open Church?

(r) 2 Sam. 12.
16.
Joel 1. 13.
Esth. 4. 3.

(s) 1 King.
21. 27.

Fifthly and lastly, From all *outward pleasures* of our senses. So that as it was not the (t) *throat* only that *sinned*, so must not the *throat* only be *punished*: and therefore we must endeavour to make our eyes (as at all times, so) especially on that day to fast from *beholding vanities*; our ears from hearing *Mirth or Musick*, but such as may move to *mourn*; our *nostrils* from pleasant *smells*; our *tongues* from *lying, disssembling and slandering*: Yea, the use of the *Marriage-bed* must be omitted in a religious

(t) Si sola gula peccavit, sola jejuneret, & sufficit: Si vero peccaverunt & membra cetera, cur non jejunent & ipsa? Bern. Serm. Quadrag. 3.

gious reverence of the Divine Majesty. That so *nothing* may hinder our true humiliation, but that all may be signs that we are *unfeignedly* humbled. Thus much of the outward manner.

The inward manner of *Fasting* consists in two things, 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

Μεταμέλεια.

Μετάνοια.

1. *Penitency* for sins past.

2. *Amendment* of life in time to come.

This *Penitency* consists in three things. First, An inward *insight* of sin, and *sense* of misery. Secondly, A *bewailing* of thy vile estate. Thirdly, an *humble* and *particular confession* of all thy known sins.

1. Of the inward insight of sin, and sense of misery.

This *sense* and *insight* will be effected in thee: First, By considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, The Majesty of God against whom it was done: and the *rather*, because thou didst such things against him since he became a *Father* unto thee,

thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, In considering the *curses* which God hath threatened for thy sin: how grievously God hath plagued *others* for the *same* fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally* damned for them, had not the Son of God so lovingly died for thee. Lastly, That if God *loves* thee, he must *chasten* thee ere it be long, with some grievous *affliction* ; unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so prick thy heart with sorrow, that *melting* for remorse within thee, it may be dissolved into a fountain of tears, trickling down thy mournful cheeks. This mourning is the beginning of *true* fasting, and therefore oft-times (u) put for *fasting* , the first and principal part for the whole action.

(u) *Math. 9.*

15.

Can the Children mourn?

then shall they fast. And Mark and Luke, for *mourn* , have *fast* . Examples. Psal. 6, & 22. & 38. & 79. and Jeremiah's Lamentations. Joel 2. 12. 17.

2. Of the bewailing of thine own estate.

(w) *Bewailing or lamentation* , is the pouring out of the inward mourning of the heart, by the outward means of the voice, and tears of the eyes. With such filial earnestness and importunity in prayer, is our heavenly

(w) *Jer. 31.*
18, 19, 20.

(x) Gen. 21.

17.

(y) Psal. 147. 9

(z) Psal. 104.

21.

ly Father well pleased. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *faith*, he cannot be displeased with it. For if he heard the *moans* which *extremity* wrung from (x) *Ismael* and *Hagar*; and heareth the cry of the (y) *young Ravens*, and roaring of (z) *Lyons*: how much rather will he hear the *mournful lamentation* which his *own children* make unto him in their *miser*?

3. Of the humble confession of sins.

(a) 1 Sam. 7. 6.

Ezek. 9. 4.

Dan. 9.

Neh. 1.

(b) Prov. 28.

13.

Psal. 32. 5.

(c) Psal. 31. 4.

(d) 1 Joh. 1.

7. 9.

In this action thou must deal *plainly* with God; and (a) acknowledge *all the sins thou knowest*, not only in *general*, but also in *particular*. This hath been the manner of all Gods-Children in their Fasts: First, Because that without (b) *Confession* thou hast no *promise* of mercy or forgiveness of sins. Secondly, That so thou maist acknowledge (c) God to be *just*, and thy *self unrighteous*. Thirdly, That by the *numbering* of thy sins, thy heart may be the *more humbled* and pulled down. Fourthly, That it may appear that thou art *truly penitent*: For till God hath given thee grace to repent, thou wilt be *more ashamed* to *confess* thy fault, than to *commit* thy sin. The *plainer* thou dealest in this respect with God, the *more graciously* will God deal with thee: For if thou dost (d) *acknowledge*

ledge thy sins, God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sins.

To help thee the better to perform these three parts of penitency, thou maist diligently read such Chapters and Portions of the Holy Scriptures, as do chiefly concern thy particular sins: That thou maist see Gods Curse and Judgments on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part, which is Amendment of life, consists; First, In devout Prayer: Secondly, In devout Actions.

This devout Prayer, which we make in time of Fasting, is either (e) Deprecation of evil, or craving needful good things.

Deprecation of evil, is, when thou beseechest GOD, for Christ the Mediators sake, to pardon unto thee those sins which thou hast confessed; and to turn from thee those judgments which are due unto thee for thy sins: And as Benhadad, because he heard, (f) That the King of Israel was merciful, prostrated himself unto him with a Rope about his neck; so because thou knowest

(e) *Supplicatio*
προσευχη.

(f) 1 King.
20. 31.

knowest that the *King of Heaven is merciful*, cast down thy self in his presence, in all *true signs* of humiliation (especially, seeing he calleth upon thee to come unto him in thy (e) troubles) and doubtless thou shalt find him most *merciful*.
(e) *Psal. 50. 15*

The *craving of needful good things*, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to (b) *renew* thy heart by the Holy Ghost, so that sin may daily decay, and righteousness more and more increase in thee. Lastly, In desiring a supply of (i) *faith, patience, chastity*, and all other graces which thou *wantest*: and an increase of those which GOD of his mercy hath bestowed upon thee *already*.
(b) *Phil. 1. 6.*
(i) *1 Tim. 1. 5.*

Thus far of Prayer in fasting.

The *devout Actions* in fasting, are two, First, *Avoiding evil*. Secondly, *doing good*.

1. Of avoiding evil.

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food, &c.* and is the chief end of fasting, as the (k) *Ninevites* very well knew. A day of fast, and not fasting from sin, the Lord
(k) *Jon. 3. 8.*
10.

Lord abhorreth. It is not the *vacuity* of the stomach, but the
 (l) *purity* of the heart that God respecteth. If therefore thou wouldest have God to turn from thee the (m) *evil* of *affliction*; thou must first turn away from thy self the *evil* of *transgression*.

And without this fasting from *evil*, thy *Fast* favours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reject the Fast of the (n) *Jews*. And as thou must endeavour to avoid all sin; so especially *that sin*, wherewith thou hast provoked God, either to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. For (o) what shall it profit a man by *abstinence* to humble his *body*; if his *mind* swell with *pride*? Or to forbear *Wine* and strong *drink*, and to be drunk with *wrath* and *malice*? Or to let no *flesh* go into the belly; when *lies*, *flanders*, and *riboaldry* (which are worse than any meat) come

(l) Pulchrum est corporis ieiunium, cum sit animus à vitiis jejunos. *Hier. ad Culam. Ep. 14.*

(m) Jejuna à malis actibus, abstine à malis sermonibus, contine à cogitationibus pessimis. *Cyrl. (Ep. Lav. Cap. 10.*

(n) *Illa. s. 8. 2. &c.*

Zac. 7. 5.
 Non possum ferre iniquitatem & interditionem *Illa. 1. 13.*

(o) Quid prodest tenuari corpus abstinentiâ, si animus intumescit superbia? Vinum non bibere, & ira inebriari? Carnibus non vesci, &

de ore omni esca sordidus egredi maledictum aut mendacium? *Maximus*

* Qui cibis
abstinent, &
mala agunt,
demoni imi-
tantur, quibus
culpa adest, &
cibus deest. *Isid.*

out of the mouth? To abstain from meat*,
and to do mischief, is the Devils fast, who
doth evil, and is ever hungry.

2. Of doing good works,

(p) Vis ora-
tionem tuam
volare ad
coelum? Fac
illi duas alas,
Jelunium &
Eleemosy-
nam. *Aug.*

The (p) good works which as a Christian
thou must do every day, but especially on
thy Fasting day, are either the works of Pie-
ty to God, or the works of Charity towards
thy brethren.

First, The works of Piety to God, are the
practice of all the former duties, in the sin-
cerity of a good Conscience, and in the
sight of God.

(q) Isa. 58. 6.
&c.

Zac. 7. 9, 10.

(r) Qui jeju-
nat ut parcat,
non ad dei
gloriam jeju-
nat, sed sub-
stantie suae
parcat. *Chrysost.*
in Matth. 5.

(s) A&T. 10. 30

Secondly, The works of Charity towards
our Brethren are, (q) forgiving wrongs,
remitting debts to the poor that are not well
able to pay: but especially in giving almes
to the poor, that want relief and sus-
tenance. Else we shall (r) under pretence
of godliness, practise miserableness: like
those, who will pinch their own bellies, to
defraud their labouring Servants of their
due allowance. As therefore Christ joy-
ned Fasting, Prayer, and Almes, together
in Precept: So must thou joyn them to-
gether, like (s) Cornelius, in Practice. And
therefore be sure to give at the least so much
to

to the (i) poor, on thy *Fasting day*, as thou wouldest have spent in thine *own dyet*, if thou hadst not fasted that day.

(i) Non Deo, sed sibi jejunat, qui quæ ad tempus subtrahit, non inopibus subtrahit: sed ventri postmodum offerenda custodit. *Grig. M. Past. c. 44.*

And remember, that

(u) he that soweth plenteously, shall reap plenteously; and that this is a *special sowing day*. Let thy *Fasting* so (w) afflict thee, that it may refresh a poor Christian; and rejoice, that thou hast dined and supped in another: or rather, that thou hast (x) feasted hungry Christ, in his poor members.

(u) 2 Cor. 9. 6.

(w) Jejunium tuum te castigat, sed alterum lætificat. *Aug. Ser. de temp. 64.*

(x) Accipiat esuriens Christus quod je-

junans minus accipit Christianus. *August. de temp. Ser. 157.* Beatus qui jejunat ut aliat pauperem: Imitatur enim Christum, qui animam suam posuit pro fratribus suis. *Cyrl. in Lev. lib. 10.*

In giving *Almes*, observe two things: First, The *Rules*: Secondly, The *Rewards*.

1. Rules in giving of Almes, and doing good works.

1. They must be done in *obedience to Gods Commandments*: not because we think it to be good; but because God requireth us to do such and such a good deed: for such (y) obedience of the worker, God preferreth before all *Sacrifices*, and the greatest works.

(y) 1 Sam. 13. 22.

A a

2. They

(z) Heb 11.6.
Rom. 14.23.

(a) Splendida
peccata, Aug.

2. They must proceed from (z) *faith*, else they cannot please God: Nay, without faith the most specious works are but (a) *shining sins* and *Pharisees Almes*.

(b) Rom. 6. ult.

3. Thou must not think by thy good Works and Almes, to merit Heaven; for in vain had the Son of God shed his blood, if heaven could have been purchased either for Money or Meat. Thou must therefore seek heavens possession by the purchase of Christs blood, not by the merits of thine own works. For (b) *eternal life is the gift of God through Jesus Christ*. Yet every true Christian that believes to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses, which are four.

(c) 1 Cor. 10:
31.

2 Cor. 8. 19.
Phil. 1. 11.

(d) Luk. 1. 74,
75.

(e) 2 Pet. 1. 10.

(f) Mat. 5. 16.
Mat. 6 1. 9.

First, That (c) God may be glorified. Secondly, That thou maist shew thy self (d) thankful for thy Redemption. Thirdly, That thou maist (e) make sure thine Election unto thy self. Fourthly, That thou maist (f) win others, by thy holy devotion, to think the better of thy Christian profession. And for these uses we are said to be (g) Gods workmanship, created in Christ Jesus unto good works, and that God hath ordained us to walk in them.

(g) Eph. 2. 10.

4. Thou must not give thine Almes to impudent vagabonds, who live in wilful idleness

ness and filthiness, but to the Religious and honest poor, who are either sick, or so old that they cannot work: or such who work, but their work cannot competently maintain them: Seek out those in the back-Lanes and relieve them. But if thou meetest one that asketh an Almes for Jesus sake, and knowest him not to be unworthy, deny him not: For it is better to give unto ten Counterfeits, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thy Almes as unto Christ in the party.

2. Of the rewards of Almesdeeds and good works.

1. Almes are a special means to move God in mercy to turn away his (b) temporal judgments from us: when we by a true Faith, (that sheweth it self by such fruits) do return unto him. (b) Dan. 4. 27.

2. Merciful Almes-givers (i) shall be the Children of the Highest, and be like God (i) Luk. 6. 35, their Father, who is the (k) Father of Mercies. (k) 2 Cor. 1. 3. They shall be his (l) Stewards to dispose his goods; his Hands, to distribute his Almes: and if it be so great an honour to be the Kings Almoner, how much greater is it to be the God of Heavens Almes-giver? (l) Luk. 16. 1.

3. When *all* this world shall forsake us, then only *good Works* and *good Angels* shall accompany us, the one to (m) receive their reward, the other to deliver their (n) charge.

(m) Rev. 14.

13.

(n) Luk. 16.

22.

Psal. 91. 11.

Heb. 1. 14.

(n) 1 Tim. 6.

19.

4. *Liberality in Almes-deeds is our (o) surest foundation, that we shall obtain in eternal life, a liberal reward through the Mercy and Merits of Christ.*

Lastly, By Almes-deeds we feed and relieve Christ in his Members; and (p) Christ at the *last day* will acknowledge our love, and reward us in his *Mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but (q) *lent unto the Lord*. What greater motives can a Christian wish, to excite him to be a liberal Almes-giver?

(q) Prov. 19.

17.

Thus far of the *Manner* of Fasting. Now follow the *Ends*.

3. Of the ends of Fasting.

The true *ends* of *Fasting* are not to merit God's favour or eternal life (for that we have only of the gift of God through Christ) nor to place religion in bodily abstinence (for fasting in it self is not the *worship* of God, but an *help* to further us the better to worship God.) But the true *Ends* of *Fasting* are three:

First,

First, To *subdue* our (r) flesh to the Spirit: but not so to (f) weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith Salomon) *is merciful to his Beast*, Prov. 12. vers. 10. much more to his own body.

(r) Est. 8. 2.
(f) 1 Tim. 5.
23.
Jejunium ora-
tionem roba-
rat, oratio
sanctificat
Jejunium.
Bern. Ser. de
Jejua.

Secondly, That we may more devoutly contemplate Gods Holy Will, and fervently (t) pour forth our souls unto him by prayer: For as there are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *fasting*, joyned unto *Prayer*, Matth. 17. 22.

(t) Joel 2. 17.
Luk. 2. 37.
1 Cor. 7. 5.

Thirdly, That by our (u) *serious humi- liation*, and *judging* of our selves, we may escape *the judgment of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy* of God, who hath pro- mised to remove his judgments from us, when we by Fasting do unfeignedly hum- ble our selves before him. And indeed no Child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God: Both in *receiving* graces which he wanted, as ap- pears in the examples of (w) *Annah*, (x) *Jehosaphat*, (y) *Nehemiah*, (z) *Daniel*, (a) *Esdra*s, (b) *Hester*; as also in *turning away* judgments *threatned*, or *salv* upon him, as may be seen in the examples of the

(u) Joel 2. 18,
19.
1 Cor. 12.

(w) 1 Sam. 1. 7.
(x) 2 Chr. 20.
(y) Nehem. 1.
(z) Dan. 9.
(a) Est. 8. 23.
(b) Esth. 9.

(c) 1 Sam. 7. 6.
 (d) Jonah 3.
 (e) 2 Chr. 12.
 3, 7, &c.
 (f) 1 Kin. 21.
 (g) 2 Chr. 32.
 (h) 2 Chr. 33.
 18, 19.

(c) *Israelits*, the (d) *Ninevites*, (e) *Rehoboam*, (f) *Ahab*, (g) *Ezechiah*, (h) *Manasses*. He who gave his dear Son from Heaven to the death, to ransom us when we were his enemies, thinks *nothing* too dear on Earth, to bestow upon us, when we humble our selves, being made his reconciled *Friends* and *Children*.

Thus far of the *private Fast*.

2. Of the *Publick Fast*.

(i) Jon. 3. 7.
 2 Chr. 20. 3.
 Ezra 8. 21.

(k) 1 Sam. 7.
 5. 6.
 Joel 2. 15.
 2 Chron. 20.
 Jonah 3. 5.
 Esth. 4. 16.

(l) Exod. 19.
 Eldas 8.
 Act. 1. 13, 14.

A *Publick Fast* is, when by the (i) authority of the *Magistrate*, either the *whole Church* within his dominion, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned duties of *Humiliation*: either for the removing of some publick (k) *calamity* threatned or already inflicted upon them, as the *sword*, *invasion*, *famine*, *pestilence*, or other fearful sickness: or else for the obtaining of some *publick blessing*, for the good of the (l) *Church*, as to crave the assistance of his *holy Spirit*, in the *election* and *ordination* of fit and able *Pastors*, &c. or, for the *trial* of *truth*, and *execution* of *Justice*, in matters of *difficulty* and *great importance*, &c.

When

When any evil is to be removed, the
 (m) *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sins* which were the *special causes* of that calamity: call upon them to repent, and publish unto them the mercies of God in *Christ* upon their *Repentance*. The people must hear the voice of *Gods Messengers* with hearty sorrow for *their sins*; earnestly beg pardon in *Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must lay open to the people the necessity of that blessing, and the goodness of God who giveth such *graces* for the good of men. The people must devoutly pray unto God for bestowing of that *Grace*, and that he would bless his own means to his own glory, and the good of his *Church*. And when the holy Exercise is done, let every Christian have a special care, according to his ability, to
 (n) remember the poor. And whosoever (n) *Isa.* 58. 7,
 (when just occasion is offered,) useth not ¹⁰
 this holy exercise of *Fasting*, he may justly ² *Cor.* 9. 7.
 suspect, that his heart never yet felt the ^{Gal.} 2. 10.
 power of true Christianity.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

Of the Practice of Piety in Holy Feasting.

(o) Exod. 12.
15.

(p) Esth. 9.
19, 21.

Holy Feasting is a solemn *Thanksgiving*, (appointed by authority) to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances* received. Such among the *Jews* was the *Feast* of the (o) *Passover*, to remember to praise God for their deliverance out of *Aegypts* bondage : or the *Feast* of (p) *Purim*, to give thanks for their deliverance from *Hamans Conspiracy*. Such amongst us are the fifth of *August*, to praise God for delivering our *Gracious King*, from the *bloody Conspiracy* of the *Traiterous Gowries*. And the fifth of *November*, to praise God for the deliverance of the *King* and the *whole State*, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by *spiritual Psalms*, and *Dances*, by *mutual feasting*, and *sending presents* every *Man* to his *Neighbour*, and by *giving gifts* to the *poor*.

But

But forasmuch as the benefit of our Redemption was the greatest that *Man* needed from *God*, or that *God* ever bestowed upon *Man*; and that the *Lords Supper* is left by our Redeemer, as the chiefest Memorial of our Redemption: Every Christian should account this Holy Supper, his chiefest and joyfullest Feast in this World. And seeing that as it minstreth to worthy Partakers, the greatest assurance which they have of their Salvation; so it pulleth Temporal Judgments on the Bodies, and (without repentance) eternal damnation on the Souls of them who receive it unworthily: Let us see how a Christian may best fit himself to be a due Partaker of so holy a *Feast*; and to be a worthy Guest at so sacred a *Supper*.

Meditations

*Meditations concerning the due manner of
practising Piety, in receiving the
Holy Supper of the Lord.*

2 Thes. 1. 11.
Col. 1. 12.
Luke 20. 35.
Apoc. 3. 4.

THough no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy Receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his Word.

He that would receive this Holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *Those which are to be done before he receiveth.* Secondly, *Those that are to be done in the receiving.* Thirdly, *Those that are to be done after that he hath received the Sacrament.* The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a Partaker of the holy Communion, may evidently appear by five reasons.

First,

First, Because it is Gods Commandment. For if he commanded under the pain of death, that none (q) uncircumcised should eat the Paschal Lamb; nor any circumcised under four days preparation: How much greater preparation doth he require of him, that comes to receive the Sacrament of his *Body and Blood*; which as it succeedeth, so doth it exceed by many degrees the Sacrament of the *Passover*. (q) Ex. 12. 48.

Secondly, Because the *example of Christ* teacheth us so much: For he (r) *washed* (r) Joh. 13. 5. his Disciples *feet* before he admitted them to eat of this *Supper*; Signifying how thou shouldest lay aside all *unpureness of heart*, and *uncleanness of life*, and be furnished with *humility and charity*, before thou presumest to taste of this holy *Supper*.

Thirdly, Because it is the counsel of the Holy Ghost: *Let every man examine himself, and so let him eat, &c.* And if a Man, when he is to eat with an *Earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather than commit any rudeness: How much more oughtest thou to prepare thy soul, that thou maist behave thy self with all fear and reverence when thou art to feast at the holy Table of the *Prince of Princes*? 1 Cor. 11. 28. Prov. 23. 1, 2.

Fourthly,

Plal. 26. 6.

1 Sam. 21. 4.

Exod. 3. 5.
Josh. 5. 15.

Rev. 19. 7.

Fourthly, Because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. *David* would not go near to Gods *Altar*, till he had first *washed his hands in innocency*: Much less shouldest thou, without due preparation, approach to the *Lords Table*. *Abimelech* would not give, nor *David* and his men, would not eat the *Shew-bread*, but on condition that their *Vessels were Holy*; how much less shouldst thou presume to eat the *Lords Bread*, or rather *the Bread which is the Lord*, unless the Vessel of thy heart be first cleansed by repentance? And if the Lord required *Josuah* (as he had done *Moses* before) *to put off his shoes*, in reverence of his Holiness, who was present in that place, where he appeared with a *sword* in his hand, for the destruction of his enemies; how much rather shouldest thou put off all the affections of thine earthly conversation, when thou comest near that place, where *Christ* appeareth to the eye of thy faith, with *wounds* in his hands and side, for the redemption of his friends? And for this cause it is said; *That the Lambs Wife hath made her self ready for the Marriage*. Prepare therefore thy self, if thou wilt in this life be *betrothed unto Christ* by *Sacramental grace*, or in Heaven *married unto him* by eternal glory.

Fifthly,

Fifthly, Because that God hath ever smitten with fearful judgments, those who have presumed to use his Holy Ordinances without due fear and preparation. God set a (f) *flaming sword* in a *Cherubins* hand to smite our first Parents being defiled with sin, if they should attempt to go into *Paradise*, to eat the Sacrament of the *Tree of life*. Fear thou therefore to be smitten with the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart, to eat the Sacrament of the *Lord of life*. God smote 50000. of the (t) *Bethshemites* for looking irreverently into his Ark, and kill'd (u) *Uzza* with suddain death, for but *rash touching* of the Ark, and smote (w) *Uzziah* with a *Leprosy* for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Passover*: And it is said, that the Lord heard *Ezechiah*, and healed the people: Intimating, that had it not been for *Ezechia's* Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the *Marriage Feast* without his *Wedding Garment*, or examining of himself, was examined of another: and thereupon bound hand and foot,

(f) Gen. 3.
24.

(t) 1 Sam. 6.
19.

(u) 1 Chr. 13.
9, &c.
(w) 2 Chr. 26.
19.

- foot, and cast into utter darkness, Matth. 22. 12. And S. Paul tells the Corinthians, that for want of this preparation in examining and judging themselves, before they did eat the Lords Supper, God had sent that fearful sickness among them, whereof some were then sick, others weak, and many fallen asleep, that is, taken away by temporal death. In-
 so much that the Apostle saith, that every unworthy receiver eats his own judgment, temporal, if he repents; eternal, if he repents not: and that in so hainous a measure; as if he were guilty of the very Body and Bloud of the Lord, whereof this Sacrament is a holy sign and seal. And Princes punish the indignity offered to their great Seal; in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christs bloud is, may appear by the misery of the Jews ever since they wished his blood to be on them and their children. But then thou wilt say; It were safer to abstain from coming at all to the Holy Communion: Not so, for God hath threatned to punish the (x) wilful neglect of his Sacraments, with eternal damnation both of body and soul. And it is the Commandment of Christ; Take, eat, do this in remembrance of me: And he will have his Commandment under the penalty of his curse obeyed. And seeing that this Sacrament was
- 1 Cor. 11. 28.
- Verf. 30.
- Verf. 29.
- Verf. 27.
- Matth. 27. 25.
- (x) Num. 9. 13
 Heb. 2. 9.
 Mat. 26. 26.
 1 Cor. 11. 24.

was the *greatest* token of *Christs* (y) *love*, (y) Joh. 13. 1. which he left at his *end* to his friends whom he loved to the *end*, therefore the *neglect* and *contempt* of this Sacrament must argue the *contempt* and *neglect* of his *love* and (z) (z) Heb. 10. 29 *blood-shedding*: than which no sin in Gods account can seem more *heinous*. Nothing hinders why thou maist not come freely to the Lords Table; but because thou hadst rather *want* the love of God, than *leave* thy filthy sins. Oh come, but come a guest prepared for the Lords Table; seeing they are *blessed*, who are called to the *Lambs Supper*. O come, but come prepared; because the *efficacy* of this Sacrament is received according to the *proportion* of the *faith* of the Receiver.

Rev. 19. 9.

Efficacia Eu-
charistiae non
æqualiter se
habet quoad
omnes fide-
les, sed pro
ratione fidei
communica-
tium. *Origén.*

This preparation consists in the serious consideration of three things: First, of the *worthiness* of the Sacrament, which is termed to *discern* the Lords Body. Secondly, of thine *own unworthiness*, which is to *judge thy self*. Thirdly, of the *means*, whereby thou maist become a *worthy Receiver*, called *Communication of the Lords Body*.

I. Of

I. Of the worthiness of the Sacrament.

THE worthiness of this Sacrament is considered three ways: First, By the *Majesty* of the *Author* ordaining. Secondly, By the *preciousness* of the *Parts* whereof it consisteth. Thirdly, By the *excellency* of the *Ends* for which it was ordained.

1. Of the Author of the Sacrament.

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of God. For it pertaineth to *Christ only*, under the *New Testament*, to institute a Sacrament, because he only can *promise* and *perform* the *grace* that it *signifieth*. And we are charged to (a) *bear no voice but his* in his Church. How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author*?

(a) Mat. 17. 5.

2. Of the parts of the Sacrament.

The *parts* of this blessed Sacrament are three. First, The *earthly signs* signifying. Secondly, The *Divine Word* sanctifying. Thirdly, The *heavenly graces* signified.

First,

First, The *earthly signs* are (b) *Bread* and *Wine*, in number *two*, but *one* in use.

(b) 1 Cor. 11. 23, &c.
Prov. 9. 5.

Secondly, The *Divine Word*, is the Word of *Christs institution*; pronounced with *prayers* and *blessings* by a (c) *lawful Minister*. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The *Divine Words* of blessing do not change

(c) Heb 3. 4.
Num. 16. 40.
1 Cor. 10. 16.
Eucharistia
Sacramentum
non de alio-
rum manu
quam prae-
sentium su-
mmus. Tert.
l. de Coron.
c. 3.

or annihilate the (d) *sub-
stance* of the *Bread* and *Wine*: (for if their sub-
stance did not remain, it
could be no *Sacrament*;) but it changeth them in
use and in *name*. For,
that which was before
but *common Bread* and

(d) Qui est à terra panis percipi-
ens vocationem Domini, non jam
communis panis est, sed Eucharistia,
ex duabus rebus constans, terrenâ &
coelesti, Iren. lib. 4. cap. 34. Per Sa-
cramentum corporis & sanguinis
Domini divina efficiuntur consortes
naturæ, & tamen esse non desinit
substantia vel natura panis & vini.
Gelasius contra Eutyce

Wine to nourish mens *Bodies*; is after
the *blessing* destinated to an holy use, for
the *feeding* of the *Souls* of *Christians*.
And where before they were called but
Bread and *Wine*; they are now called by
the name of those *holy things* which they
signifie, *The body and blood of Christ*; the
better to draw our *minds* from those out-

Bb

ward

Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adiciens.
Theodoret.
Dialog. 1.

(c) 1 Cor. 10.
16.

(f) 1 Cor. 11.
26.

(e) Act. 2. 41.
Act. 1. 11.

ward Elements to the Heavenly Graces, which by the sight of our bodies they represent to the spiritual eyes of our Faith. Neither did Christ direct these words, *This is my Body, This is my Blood*, to the Bread and Wine; but to his Disciples, as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a *Sacramental Metonymy*. And Mark notes plainly, that the words, *This is my Blood*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunk of the Cup, Mark 14. 23, 24. And afterwards in respect of the natural substance thereof, he calls that *the fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*, verse 25. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us eat *not simply his body*, but *his body as it was then broken*, and *his blood shed*: Which S. Paul expounds to be but the *Communion of Christ's Body*, and the (e) *Communion of his blood*, that is, an effectual pledge that we are partakers of Christ, and of all the merits of his body and blood. And by the frequent use of this Communion, Paul will have us to (f) *make a shew of the Lord's death till he come* (g) *from Heaven*, and till we, as

(b) Ea-

(b) Eagles, shall be caught up into the air, to meet him who is the blessed Carcase and life of our souls. (b) Mat. 24. 27, 28.

Thirdly, The *spiritual* graces are likewise two; the *Body of Christ*, as it was with the *feeling* of Gods anger due to us, crucified: and his blood, as it was (in the like sort) shed for the remission of their sins. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all, and given indeed to the faithful. These are the three integral parts of this blessed Sacrament, the *Sign*, the *Word*, and the *Grace*. The *Sign* without the *Word*, or the *Word* without the *Sign* can do nothing: and both conjoynd are unprofitable without the *Grace* signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as Judas, who (as Austin saith) received (i) the Bread of the Lord, but not the Bread which was the Lord. Some receive the spiritual grace without the outward sign, as the Saint-Thief on the Cross; and innumerable of the faithful, who dying desire it, but cannot receive it through some external impediments: but the worthy receivers to their comfort receive both in the Lords Supper.

(i) Panem Domini, non panem Dominum. Aug.

Christ chose *Bread and Wine* (rather than any other Elements) to be the *outward* signs in this blessed Sacrament : First, because they are *easiest* for all *sorts* to attain unto : Secondly, to teach us, that as mans *temporal life* is chiefly nourished by *(k)* *bread*, and cherished by *wine* ; so are our souls by his *body* and *blood* sustained and quickned unto *eternal life*. Christ appointed *Wine* with the *Bread* to be the outward Signs in this Sacrament, to teach us ; First, That as the *perfect nourishment* of mans body consists both of *meat* and *drink* : so Christ is unto our souls not in *part*, but in *perfection*, both *salvation* and *nourishment*. Secondly, That by seeing the Sacramental *Wine* *apart* from the *Bread*, we should remember how all his *precious blood* was *spilt* out of his *blessed body* for the *remission* of our *sins*. The *outward* Signs the *Pastor* gives in the Church, and thou dost eat with the *mouth* of thy *body* : the *spiritual* grace *Christ* reacheth from *Heaven*, and thou must eat it with the *mouth* of thy *Faith*.

3. Of the Ends for which this Holy Sacrament was ordained.

The excellent and admirable *Ends* or *Fruits*, for which this blessed Sacrament was ordained, are *seven*.

(k) David calls bread the strength of mans heart, Psal. 104. 15. *Esay*, the stay of Bread, cap. 3. 1. *Ezekiel* the staff of Bread, cap. 4. 16. *Homer*. Μῦθος αἰσίου.

Of

*Of the first End of the Lords
Supper.*

I. To keep Christians in a continual

(l) remembrance of that propitiatory sacrifice, which Christ once for all, offered by his death upon the Cross, to reconcile us unto God. (m) *Do this* (saith Christ) *in remembrance of me.* And (saith the Apostle) (n) *As oft as ye shall eat this bread and drink this cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the Preaching of the Word) (o) *Jesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them:* For the whole action representeth Christs death; the breaking of the bread blessed, the crucifying of his blessed body; and the pouring forth of the sanctified wine, the shedding of his Holy blood. Christ was once in himself (p) really offered: but as oft as the Sacrament is celebrated: so oft is he *spiritually* offered by the faithful.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but (q) figuratively, because it is a memorial of that propitiatory Sacrifice, which Christ offered upon the Cross. And to distinguish it from that real Sacrifice, the Fathers call

(l) Mat. 26. 26.

(m) Luke 22. 19.

(n) 1 Cor. 11. 26.

(o) Gal. 3. 1.

(p) Heb. 9. 26.
& 10. 12.
Quotidie nobis
Christus crucifigitur.
Aug. in
Psal. 95.

(q) METW: V.
MIAGI.

(q) Incruentum sacrificium. If it be unbloody, because it is void of blood; then it is not Christs natural body: If because it is offered without shedding of blood; then it is not available for the remission of sins, Heb. 9. 21. Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre

non cessat. Aug. de fid. ad Pet. diac. cap. 19. (r) Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? Can. dist. 2. de consec. cum frangitur. 37.

it the (q) *unbloody Sacrifice*. It is also called the *Eucharist*, because that the Church in this action, offereth unto God the *Sacrifice of praise and thanksgiving* for her Redemption; effected by the true and *only expiatory* Sacrifice of Christ upon the Cross. If the sight of *Moabs King*, sacrificing on his walls his own Son, to move his Gods to rescue his, 2 *King*. 3. 27. moved the assailing Kings to such *pity*, that they ceas'd the assault, and raised their siege; how should the spiritual sight of God the *Father*, (r) sacrificing on the Cross his *only begotten Son*, to save thy soul, move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransom?

Of the second end of the Lords Supper.

2. To confirm our Faith: For God by this Sacrament doth *signifie* and *seal* unto us from Heaven; that according to the *promise* and *new Covenant* which he hath made in Christ, he will truly receive into his grace and mercy all *penitent believers*, who

who duly receive this holy Sacrament ; and that for the *merits of the death and passion of Christ* he will as verily forgive them all their sins, as they are *made partakers of this Sacrament*. In this respect the holy Sacrament is called, (f) *The seal of the new Covenant and remission of sins*. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Sampson's Mother*: (t) *If the Lord would kill us, he would not have received a burnt-offering, and a meat-offering at our hands, neither would he have shewed us all these things, nor would at this time have told us such things as these.*

(f) Rom. 4. 11.
 March. 26. 28.
 1 Cor. 11. 25.

(t) Judg. 13.
 23.

Of the third End of the Lords Supper.

3. To be a pledge and symbol of the most near and effectual Communion which Christians have with Christ. (u) *The cup of blessing, which we bless, is it not the Communion of the blood of Christ? The Bread which we break, is it not the Communion of the body of Christ?* That is, a most effectual sign and pledge of our Communion with Christ? This union is called (w) *abiding in us*, (x) *joyning to the Lord*, (y) *dwelling in our hearts*; and set forth in the holy Scriptures by divers Similes. First, of the (z) *Vine and branches*. Secondly, of

(u) 1 Cor. 10.
 16.

(w) Joh. 14.
 15. 23.

(x) 1 Cor. 6.
 17.

(y) Eph. 3. 17.
 κατοικησει.

(z) Joh. 15. 5.

(a) Eph. 3.6.
 οὐρανοῦ καὶ
 Eph. 5.23.
 Col. 1.18.
 Rom. 12.4, 5.
 (b) Eph. 2.19,
 20.
 (c) 1 Cor. 10.
 17.
 (d) Eph. 5.31,
 32.
 Rev. 21.2.

the (a) *head and body*. Thirdly, of the (b) *foundation and building*. Fourthly, of one (c) *Loaf* confectioned of many grains. Fifthly, of the (d) *matrimonial union* 'twixt man and wife, and such like. And it is *threefold* betwixt Christ and Christians. The first is *natural*, betwixt our *humane nature*, and *Christ's divine Nature* in the person of the Word: The second is *mystical*, betwixt our persons *absent* from the Lord, and the person of Christ God and Man, in one *mystical body*. The third is *celestial*, betwixt our persons *present* with the Lord, and the person of Christ in a *body glorified*: These three conjunctions depend each upon other. For, had not our nature been first *Hypostatically* united to the nature of God in the *second* person; we could never have been united to Christ in a *Mystical Body*. And if we be not in *this life* (though absent) united to Christ by a *Mystical Union*, we shall never have Communion of *glory* with him in his *heavenly presense*. The *Mystical Union* (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ apprehending us: and by our *Faith* (stirred up by the same *spirit*) *apprehending Christ* again. Both which *S. Paul* doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he fall away that

Phil. 3.12.

that

that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*, who doth most feel it in his *heart*. But of all other times, this Union is best felt, and most confirmed, when we duly receive the *Lords Supper*. For then we shall sensibly feel our hearts knit unto Christ, and the *desires of our souls* drawn by *faith* and the *Holy Ghost*, as by the *cords of love*, nearer and nearer to his holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

As First, Christ took by *imputation* all their (e) sins and guiltiness upon him, to satisfy *Gods Justice* for them; and he freely gives, by *imputation*, unto us all his (f) righteousness in this life, and all his right unto eternal life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his (g) *own person*.

(e) Rom. 4. 25.

(f) Phil. 3. 9.

(g) Mat. 25. 35

Acts 9. 4.

Mat. 15. 43.

Zach. 2. 18.

(b) Eph. 4. 23.

24.

Secondly, There floweth from *Christs Nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which (h) reneweth us to a spiritual life: and so sanctifieth our *minds, wills, and affections*, that we daily grow more and more (i) conformable to the *Image of Christ*.

(i) Rom. 8. 29.

2 Cor. 3. 18.

Thirdly,

(k) Joh. 13. 5.
Joh. 1. 16.
2 Cor. 8. 1, 4.
6, 7, 19.

Thirdly, He bestoweth upon them all *saving (k) graces*, necessary to attain eternal life, as the *sense of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*: till we come to live with him in his heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy Body, and to beware of all *uncleanness* and *filthiness*: Knowing that they live in Christ, or rather, that Christ *liveth in them*. From this *Union* with Christ (sealed unto us by the *Lords Supper*) Saint Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Corinth.* 10. 16. and *Adultery*, 1 *Cor.* 16. 15, 16.

1 *Cor.* 10. 17.

Lastly, From the former Communion 'twixt Christ and Christians, there flows another Communion 'twixt Christians among *themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*: In that the whole Church being *many*, do all communicate of *one bread*, in that holy action, *We being many, are one bread, and one body*; for we are all *partakers of that one bread*: That as the bread which we eat in the Sacrament, is but *one*, though it be confectioned of *many grains*; so all the faithful, though they be *many*, yet are they but *one mystical body* under *one head*, which

which is Christ. Our Saviour prayed *five times* in that prayer which he made after his last Supper, that his Disciples might be *one*: to teach us at *once*, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so *ample*, that no distance of place can part it; so *strong*, that death cannot dissolve it; so *durable*, that time cannot wear it out; so *effectual*, that it breeds a fervent love betwixt those who never saw one anothers face. And this *conjunction of souls* is termed the *Communion of Saints*, which Christ effecteth by six special means. First, By governing them all by *one* and the same *holy (l) Spirit*. Secondly, By enduing them all with *one* and the same *(m) Faith*. Thirdly, By shedding abroad his *own (n) love* into all their hearts. Fourthly, By *(o) regenerating* them all by *one* and the same *Baptism*. Fifthly, by *(p) nourishing* them all with *one* and the same *spiritual food*. Sixthly, By being *one (q) quickning Head* of that *one body* of his Church, which he *(r) reconciled* to God *in the Body of his flesh*. Hence it was, that the multitude of believers in the Primitive *(s) Church*, were of *one heart* and of *one soul*, in *truth, affection, and compassion*. And this should teach Christians to *love one another*; seeing they are all *members* of the same *holy and Mystical Body*, whereof *Christ* is *Head*.

Joh. 17. 11, 21
22, 23, 26.

(l) 1 Cor. 12.
13.

(m) Eph. 4. 5.
(n) Rom. 5. 5.

(o) Tit. 3. 5.
Eph. 4. 5.

(p) 1 Cor. 10.
17.

1 Cor. 11. 23.
(q) Col. 1. 18.
(r) Verſ. 22.

(s) Act. 4. 32.

Head. And therefore they should have all a *Christian Sympathy*, and *fellow-feeling*, to *rejoice* one in anothers joy, to *condole* one in anothers grief, to *bear* with one anothers infirmity: and mutually to *relieve* one anothers wants.

Of the fourth End of the Lords Supper.

4. To feed the souls of the faithful, in the assured hope of life everlasting. For this Sacrament is a sign and pledge unto as many as shall receive the same according to Christs Institution, that he will according to his promise, by the vertue of his crucified body and blood, as verily feed our souls to life eternal, as our bodies are by Bread and Wine nourished to this temporal life. And to this end Christ^e in the

action of the Sacrament
(*r*) really giveth his very Body and Blood to every faithful Receiver. Therefore the Sacrament is called the (*u*) *Communion of the Body and blood, of the Lord.*

(*r*) Audio quid verba sonent, neque enim mortis tantum ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est verè nobis in cœna dari Christi corpus, ut sit animis nostris in cibum salutarem. *Calvin. in Com. in 1 Cor. 11. 25.*

(*u*) 1 Cor. 10. 16.

(*w*) Quod se And (*w*) communication is not of things nobis communicat, id sit arcanâ spiritus sancti virtute, quæ res locorum distantia se junctas, ac procul distitas non modò aggregare, sed co-adunare in unum potest. *Calv. in 1 Cor. 11. 25.*

absent,

absent, but present: Neither were it the *Lords Supper*, if the *Lords Body and Bloud* were not *there*. Christ is verily present in the Sacrament, by a *double Union*: Whereof the first is *spiritual*, 'twixt Christ and the *worthy Receiver*; the second is *Sacramental*, 'twixt the *Body and Bloud of Christ*, and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit*, dwelling in Christ and in the

Faithful, (x) incorporateth the faithful, as Members unto Christ their Head, and so makes them one with Christ, and partakers of *all the Graces, Holiness, and e-*

ternal Glory, which is in him: as sure and as verily, as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is, that the *Will of Christ* is a true Christian's *will*: and the Christians *life is Christ*, who *liveth in him*, Galatians 2. verse 20. If you look to the *things* that are united; this Union is *essential*: if to the *truth* of this Union; it is *real*: If to the *manner* how it is wrought; it is *spiritual*. It is not our Faith, that makes the *Body and Blood of Christ* to be present: But the *Spirit of Christ* dwelling in him and us. Our

Faith

(x) Hæc (sc. corpus & sanguis Domini) accepta atque hausta, id efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. lib. 3. de Tris. Jam corpus Christi theo corpori sociatum est, & sanguis ejus mem ornavit genus. B. Agniti dist. apud Amb.

Faith doth but *receive* and *apply* unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Local*, but a *Spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the *Body* and *Blood* of Christ in the act of receiving: as if by a *mutual relation*, they were but one and the same thing. Hence it is,

(y) *Corpus non adest, cum pane, sed id est, simul loco, sed adest, simul tempore.*

Bread and Wine of the Lord, he eateth also with the mouth of his Faith, the very *Body and Blood of Christ*.

(z) *Quum coena ecclesie sit actio, minime absurdum est Christum in coelo manentem à nobis recipi. Calvin. I Cor. 11. 25.*

Not that (c) Christ is brought down from Heaven to the Sacrament, but that the holy

Spirit by the Sacrament, lifts up his mind unto Christ; not by any *local mutation*, but by a *devout affection*: so that in the *holy* (a) *contemplation of Faith*, he is at that present with Christ, and Christ with

(a) *Fidem mitte in coelum, & cum in terris tanquam presentem tenuisti.*

Aug. Ep. 9. ad Vol. Fidem quum dico, non intelligo quamlibet opinionem, sed fiduciam qua quum audis panem cesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant: corpus quod nequaquam ceruis, spirituale esse tibi alimentum, vltique ex Christi carne vivificam in noi per spiritum diffundit. Calvin. ibid.

him

him. And thus believing and meditating how Christ his Body was crucified; and his precious Blood shed for the remission of his sins, and the reconciliation of his Soul unto God: his Soul is hereby *more effectually fed* in the assurance of eternal Life, than Bread and Wine can nourish his Body to this *temporal life*. There must be therefore of necessity in the Sacrament, both the outward signs to be *visibly* seen with the *Eyes of the Body*, and the Body and Blood of Christ, to be *spiritually discerned* with the *Eye of Faith*. But the form, how the Holy Ghost makes the Body of Christ being absent from us in place, to be *present* with us by our union, Saint Paul terms a *(b) great Mystery*; *(b) Eph. 5. 32.* such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not *bare signifying Signs*, but such as wherewith Christ doth indeed *exhibit* and *give* to every worthy Receiver, *(c)* not only his Divine *virtue and efficacy*; but also his *very Body and Blood*, as verily as he gave to his Disciples the *Holy Ghost*, by the sign of his *sacred Breath*, or *health* to the diseased, by the

(c) Ego tunc nos deum participare Christi hominis agnosco postquam Christum ipsum obtinemus.

Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. *cal. ibid.*

- Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, than the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that *Blessed Bread*, which being eaten, opened the eyes of the (d) *Emanuelites* that they *knew Christ*. This is that *Lordly Cup*, by which (e) *we are all made to drink into one Spirit*. This is that *Rock*, flowing with (f) *honey*, that reviveth the fainting spirits of every true *Jonathan*, that taltes it with the mouth of *Faith*. This is that (g) *Barly Loaf*, which tumbling from above, strikes down the Tents of the *Midianites* of infernal darkness. *Elias's* Angelical (h) *Cake and water* preserved him forty days in *Horeb*: and (i) *Manna* (*Angels food*) fed the *Israelites* forty years in the *Wilderness*: but this is that (k) *true Bread of life*, and heavenly *Manna*, which if we shall duly eat, will nourish our Souls for ever unto life (l) *eternal*. How should then our Souls make unto *Christ* that request from a *spiritual* desire, which the *Capernaïtes* did from a *carnal* motion? (m) *Lord, evermore give us this bread?*
- (d) Luke 24.
30, 31.
- (e) 1 Cor. 12.
13.
- (f) 1 Sam. 14.
27.
- (g) Judg. 7. 13.
- (h) Kings 19.
6, 7, 8.
- (i) Psal. 78.
24, 25.
Exod. 16. 35.
- (k) Joh. 6. 32.
33, 49, 50.
- (l) John 6.
51, 58.
- (m) Joh. 6. 34.

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*The fifth End of the Lords
Supper.*

5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is twofold, First, the (a) spiritual Resurrection of our Souls, in this life, from the death of sin, called the first Resurrection: Because that by the Trumpet-voice of Christ, in the preaching of the Gospel, we are raised from the death of sin, to the life of grace: (b) Blessed and holy is he (saith Saint John) who hath part in the first Resurrection: for on such, the second death hath no power: The (c) Lords Supper is both a mean and a pledge unto us, of this spiritual and first Resurrection. (d) He that eateth me, even he shall live by me. And then we are fit guests to (e) sit at the Table with Christ; when like Lazarus, we are raised from the death of sin, to newness of life.

(a) Joh. 5. 24.
Rom. 6. 4, 5,
12.

(b) Rev. 20. 6.
(c) Hinc apud
priscos Sacra-
mentum bap-
tismi appella-
batur, Salus;
Sacramentum
vero Domini-
ci corporis,
Vita. Aug.
lib. 1. de pec-
catorum me-
ritis, c. 14.
(d) Joh. 6. 57.
(e) Joh. 12. 2.

The truth of this first Resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety; thy heart answereth, with Samuel: (f) Here I am, speak Lord, for thy servant heareth. And with David, (g) O God, my heart is ready. And with (h) Paul, Lord what wilt thou have me to do?

(f) 1 Sam. 3.
10.
(g) psal. 108. 1.
(h) Acts 9. 6.

Cc

Then

Revel. 3. 1.

Then surely, thou art raised from the death of sin, and hast thy part in the *first Resurrection*; But if thou remainest ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast *but a name that thou livest, but thou art dead*, as Christ told the *Angel of the Church of Sardis*, and thy soul is but as salt to keep thy body from stinking.

(1) Joh. 6. 34.

(k) Hinc panis & vinum à veteribus nominantur symbola resurrectionis. Con. Nicæn. Joh. 6. 51.

Caro Christi non in se, sed in verbo ipsi hypostaticè unito, vivificat est. Cyr. in Joh. 10. 12. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. directa fide ad Reginas. Vivificat 1. ratione meriti obedientie, quia Christi caro pro credentibus oblata fuit in sacrificium; 2. ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem perungere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus infiri. Caro non prodest. Joh. 6. 63. 1. carnalis opinio non conveniens cum mysterio manducationis carnis Christi.

our

our head is risen: all the members of the body shall likewise surely rise again. For how can those bodies which (being the weapons of righteousness, Rom. 16. 13. Temples of the Holy Ghost, 1 Cor. 6. 19. and Members of Christ) have been (i) fed and nourished with the Body and Blood of the Lord of life, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the LORD. And their burial-places are termed the (k) beds and dormitories of the Saints. The Reprobates shall arise at the last day; but by the Almighty power of Christ, as he is Judge, bringing them as Malefactors out of the Gaol, to receive their sentence, and deserved execution: but the Elect shall arise by virtue of Christ's Resurrection, and of the Communion which they have with him, as with their Head. And his resurrection is the (l) cause and assurance of ours. The (m) Resurrection of Christ, is a Christians particular faith: the Resurrection of the dead, is the Child of Gods chiefest confidence. Therefore Christians in the Primitive Church,

(i) Quomodo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 24.

(k) Ital. 26. 19. 20.

(l) Christi resurrectio in qua nostra innititur, communis resurrectionis Fidelissimus est Theod.

(m) Mortuum esse Chri-

stus etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum. Aug. l. 16. contra Faust. cap. 19. Toti fidei Christianorum est resurrectio mortuorum. Act. 26. 8. de resurrect. Carn.

(n) κύριος ἀ-
ρίστη, ὁ γὰρ
ἀρίστη.

were wont to salute one another in the morning with these Phrases : (n) *The Lord is risen* : and the other would answer ; *True, the Lord is risen indeed.*

*The sixth End of the Lords
Supper.*

Omnium ter-
ribilium ter-
ribilissimum
mors. Arist.

John 6. 31.

Revel. 2. 7.

6. *To seal unto us the assurance of everlasting life.* Oh what more wished or loved, than *life*? Or what do all men naturally more, either fear or abhor than *death*? Yet is this *first death* nothing, if it be compared with the *second death*: neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternal life, prepare thy self to be a worthy receiver of this *blessed Sacrament*. For our Saviour assureth us, *That if any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh, which I will give for the life of the World.* He therefore who *duly* eateth of this holy Sacrament, may truly say, not only *Credo vitam eternam*, I believe life everlasting; but also, *Edo vitam eternam*, I eat life everlasting. And indeed this is the *true Tree of Life*, which God hath planted in the midst of the *Paradise of the Church*: And whereof he hath promised to give every one that overcometh, to eat. And this tree of life, by infinite de-
grees

grees excelleth the *Tree of life* that grew in the *Paradise of Eden* ; for *that* had his root in the *earth*, this from *Heaven* ; *that* gave but life to the *body*, *this* to the *soul* ; *that* did but preserve the life of the *living*, *this* restoreth life to the *dead*. The *leaves* of *this Tree* heal the *Nations* of believers, and it yields *every month* a *new manner* of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament ! at least, *once every month*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

Rev. 22. 2.

*Of the seventh End of the
Lords Supper.*

7. To bind all *Christians*, as it were, by an (o) *oath of fidelity*, to serve the one only true God ; and to admit no other *propitiatory sacrifice* for sins, but that *one real sacrifice* which by his death Christ once offered, and by which he finished the *sacrifices of the Law*, and effected *eternal redemption* and *righteousness* for all believers. And so to remain for ever a publick mark of *profession*, to distinguish Christians from all *Sects* and false Religions. And seeing that in the *Mass* there is a *strange Christ* adored, not he that was born of the *Virgin*

(o) Milites Sacramento erant iurati & obstricti ad præstandam soli imperatori fidelitatem & obedientiam.

Mary, but one that is made of a *Waser Cake*; and that the offering up of this *Bread* god is thrust upon the Church, as a *propitiatory Sacrifice for the Quick and the Dead*: all true Christians upon the danger of *wilful perjury* before the *Lord Chief Justice* of Heaven and Earth, are to detest the *Mass*, as the *Idol of Indignation*, which is most derogatory to the all-sufficient world-saving merits of *Christs Death and Passion*. For by receiving the *Sacrament of the Lords Supper*, we all swear that all *real Sacrifices* are ended by our *Lords death*: and that his *body and blood once crucified and shed*, is the *perpetual food and nourishment* of our souls.

2. *How to consider thine own unworthiness.*

A Man shall best perceive his own unworthiness, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the *Commandments*: remembering that without *repentance* and *Gods mercy* in *Christ*, the *Curse of God* (containing all the miseries of this life, and everlasting torments in hell fire, when this is ended) is due

Deut. 27.26.
Gal. 3.10.

due to the breach of the least of Gods Commandments. And having taken a *due survey* both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a *guilty Malefactor* standing at the Bar to receive his sentence, bowing thy *knees* to the *earth*, smiting thy *breast* with thy *fists*, and bedewing thy *cheeks* with thy *tears*, confess thy sins and humbly ask him mercy and forgiveness, in these, or the like words.

An humble Confession of sins, to be made unto God before the receiving of the Holy Communion.

O God and heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed against Heaven and against thee, I am ashamed of my self, and confusion seems to cover my face as a veil; for which of thy Commandments have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so entirely cleaved unto thy (p) Majesty, as to *vain and earthly* things: I have not feared thy judgments to deter me from sins, nor trusted to thy promises, to keep me

Duke 13. 27.

(p) The first Commandment. Deut. 6. 5. Psal. 22. 5, 6. Psal. 38. 8.

(g) *The second
Commandment.*
Deut. 12. 32.
Matt. 15. 9.

Gal. 3. 1.

(r) *The third
Commandment.*
Phil. 2. 10.
1 Kin. 19. 10.
Jer. 5. 2.
Here confess
thy rash and
false swearing.

*The fourth
Commandment.*
(f) Acts 20. 7.

(i) 1 Cor. 16. 2.

(u) Here
confess thy
travelling on
the Sabbath,
and thy leaving the holy exercise, to go to sporting or feasting.

from doubting of my *temporal*, or from
despairing of mine eternal state. I have
made the rule of thy (g) *divine worship*,
to be *what my mind thought fit*, not *what thy*
Word prescribed; finding my heart more
prone to remember my *blessed Saviour* in a
painted Picture of *mans devine*: rather than
to behold him *crucified* in his *Word* and *Sa-*
craments after his own ordinance. Where
(r) I should never use thy *name* whereat
all knees do bow) but with *religious reverence*;
nor any part of thy worship, without due
preparation and *zeal*: I have blasphemously
abused thy holy name to *rash* and *customary*
oaths; yea, I have used oaths by thy *sa-*
cred name, as false covers of my *filthy sins*.
And I have been present at thy service oft-
times more for *ceremony* than *conscience*,
and to *please men* more than to *please thee*,
my gracious God.

Where I should sanctifie thy *Sabbath*
day, by being present at the (f) *publick ex-*
ercises of the *Church*, and by *meditating*
privately on the *word* and *works* of God,
and by *visiting the sick*, and (t) *relieving*
of my *poor brethren*: alas, I have thought
those holy Exercises a *burden*, because they
hindred my *vain sports*; yea, I have spent
many of thy *Sabbaths* in my own (u) *pro-*
phane pleasures, without being present at
any part of thy *divine worship*.

Where

Where I should have given all due reverence to my (w) *Natural, Ecclesiastical,* (w) *The fifth Commandment.* and *Politick* Parents, I have not shewed that measure of duty and affection to my Parents, which their *care and kindness* hath deserved. I have not had thy *Ministers* in such *singular* (x) *love for their* (x) *1 Thes. 5. 13. Gal. 4. 15.* *works sake*, as I ought: but I have *taunted* at their *zeal*, and *hated* them because they *reproved* me *justly*. And I have carried my self *contemptuously* against thy (y) *Magistrates and Ministers*, though I knew that it is *thine ordinance*, that I should be obedient unto them.

(y) Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters or Tutors.

(z) Where I should be (a) *slow to wrath*, and (b) *ready to forgive offences*, and not suffer the *Sun to go down upon my wrath*, but to do good for evil, loving my very enemies for thy sake: I alas, for one sorry word, have burst out into open *rage*; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own *malice*, rather than to eat of thy *holy Supper*.

(z) *The sixth Commandment.*

(a) *Prov. 19. 11.*

(b) *Eph. 4. 32. Matth. 5. 44.* Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.

(c) Where

(c) *The seventh Commandment.*
 1 Thes. 4:3. &c.
 Rom. 6. 13.
 Here confess
 unto God thy
 secret polluti-
 ons, fornicati-
 on or adulte-
 ry, if Satan
 hath so far
 prevailed o-
 ver thee.

*The eighth
 Commandment.*

(d) Eph. 4. 28.
 Luk. 6. 34, 35.
 Levit. 25. 35.
 Here confess
 if thou hast
 secretly stolen,
 or openly
 robbed any
 thing, or hast
 detained from
 any fatherless
 Child that
 which is his
 by right.

(c) Where I should keep my *mind* from all *filthy lusts*, and my *Body* from all *uncleanneſs*: O Lord, I have defiled both, and made my *heart* a *Cage* of all impure thoughts, and my *mind* a very *Stye* of the unclean Spirit. Yea, the *remedy* which thou (Lord) haſt ordained for *incontinency*, could not *contain* me within the bounds of *Chſtity*: for by doating on *beauty*, whoſe ground is but *dust*, Satan hath *bewitched* my *fleſh* to luſt after *ſtrange fleſh*.

Where I ſhould have lived in *uprightneſs*, giving every man his due, being contented with mine *own* eſtate, and living conſcionably in my *lawful calling*, ſhould be ready (according to mine ability) to lend and (d) give unto the poor: O Lord, I have by *oppreſſion*, *extortion*, *bribes*, *cavillation*, and other *indirect dealings*, under pretence of my *Calling* and *Office*, robbed and purloined from my fellow Chriſtians: yea, I have received and ſuffered *Chriſt*, where I waſt ruſted, many a time, in his *poor members*, to ſtand *hungry*, *cold* and *naked* at my door, and *hungry*, *cold* and *naked* to go away ſuccourleſs, as he came; and when the leaſneſs of his *cheeks* pleaded *pity*, the hardneſs of my heart would ſhew no compaſſion.

Where

Where I should have made conscience to (e) *speake the truth in simplicity*, without any falsehood, *prudently* (f) *judging a right*, and *charitably* construing all things in the best part; and should have defended the (g) *good name and credit* of my neighbour: alas, (vile wretch that I am) I have belyed and (h) *slandered* my fellow brother, and as soon as I heard an ill report, I made my tongue the instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from speaking a *good word*, in defence of his *good name*; that it tickled my heart in secret to hear one that I envyed, to be taxed with such a blemish: though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of *officious*, and *advantage of pernicious* lies: herein shewing my self a right (i) *Cretian*, rather than an upright *Christian*.

The ninth Commandment.
(e) Zach. 8. 16.
Matth. 10. 16.
(f) 1 Cor. 13. 7.

(g) Mat. 1. 18, 19.

(h) ps. 50. 20.
psal. 15. 3.
Here confess if thou hast belyed or slandered thy neighbour, or not spoken the truth to clear his innocency, when thou wast called thereto.

(i) Tit. 1. 12.

And lastly (O Lord) where I should have rested (k) *fully contented* with that *portion* which thy Majesty thought meetest to bestow upon me in this *Pilgrimage*; and rejoiced in *another's* good as in mine *own*: alas, my life hath been nothing else but a *greedy lusting* after this neighbours *house*, and that neighbours *land*: yea, secretly wishing such a man dead, that I might have his *living* or *office*: covering rather those

The tenth Commandment.
(k) Heb. 13. 5.
1 Tim. 6. 6.
Phil. 4. 11, 12.

those things which thou hast bestowed on another, rather than being thankful for that which thou hast given unto *my self*. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments, from the *first* to the *last*, from the *greatest* unto the *least*: and here I stand guilty before thy judgment seat, of all the breaches of all thy laws; and therefore liable to thy *curse* and to all the miseries that *Justice* can pour forth upon so *curst* a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord: For that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to thy *Throne of grace*, where *mercy reigns* to pardon *abounding sins*; and out of the *depth* of my *miseries*, I will cry with (1) *David*, for the *depth* of thy *mercies*. Though thou shouldest kill me with *afflictions*, yet well I, like *Job*, (m) *put my trust in thee*. Though thou shouldest drown me in the Sea of thy displeasure, with *Jonas*, yet will I catch such hold on thy *Mercy*, that I will be taken up dead, clasping her with both my hands. And though

Heb. 4. ult.

(1) psal. 130. 1.

(m) Job 13. 12

though thou shouldest cast me into the bowels of Hell, as *Jonas* into the Belly of the Whale: yet from thence would I cry unto thee; O God the Father of Heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three Persons, and one eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own nature first moved thee to send thine only begotten Son to die for my sins, that by his death I might be reconciled to thy Majesty: O reject not now my penitent soul, who being displeased with her self for sin, desireth to return to serve, and please thee in newness of life; and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed Sacrament of thy precious Body and Blood; O Lord, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgments which my sins have deserved, may never have power either to condemn me in this life, or to condemn

Rom. 4. ult.

damn me in the World which is to come. For my steadfast faith is, that thou hast dyed for my sins, and risen again for my justification. This I believe, O Lord help mine unbelief. Work in me likewise, I beseech thee, an *unfeigned* Repentance, that I may heartily bewail my former sins, and loath them, and serve thee henceforth in *newness of life*, and greater measure of *holiness*. And let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy Spirit in me, and I so live by Faith in thee; that I may carefully walk all the days of my life, in *godliness* and *piety* towards thee, and in *Christian love* and *charity* towards all my Neighbours: that living in thy fear, I may dye in thy favour, and after death be made partaker of *eternal life*, through *Jesus Christ*, my Lord and only Saviour, Amen.

3. Of
the power of the Holy Spirit
in the heart of a sinner
who is justified by faith
in Christ Jesus.

3. *Of the means whereby thou maist become a worthy Receiver.*

THese means are duties of two sorts: The former respecting God; the latter our Neighbour. Those which respect God, are three: First, *Sound Knowledge*: Secondly, *True Faith*: Thirdly, *Unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Sound (n) Knowledge is a sanctified understanding of the first Principles of Religion. As first, of the Trinity of Persons in the Unity of the Godhead. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and misery due to sin. Fourthly, of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacraments, sealing the same unto us. For as an house cannot be built unless the foundation be first laid; so no more can Religion stand, unless it be first grounded upon the certain knowledge of Gods Word. Secondly, If we know not Gods Will, we can neither believe

(n) Heb. 5. 1, 2.
Joh. 17. 3.
1 Tim. 2. 4.
2 Cor. 13. 5.

(o) 1 Cor. 2.
14.
Rom. 8.7.

believe nor do the same. For as worldly busineses cannot be done but by them who have skill therein; so without knowledge must men be much more ignorant in divine and spiritual matters. And yet in temporal things a man may do much by the light of nature: But in religious mysteries, the more we relie upon (o) natural reason, the further we are from comprehending spiritual truth. Which discovers the fearful estate of those who receive without knowledge, and the more fearful estate of those Pastors who minister unto them without Catechising.

2. Of sincere Faith, required to make a worthy Communicant.

Jam. 2. 19.
Heb. 4. 2.

(p) Rom. 4. 11.

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and do believe it and tremble) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word; so also a particular application unto a mans own soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him as well as to any other. For first, if we have not the (p) righteousness of Faith, the Sacrament seals nothing unto us; and every

man

man in the Lords Supper receiveth so much as he believeth. Secondly, Because that without Faith we communicating on earth, cannot apprehend Christ in Heaven. For as he (q) dwelleth in us by Faith, (q) Eph. 3. 17. so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences that our receiving is (r) acceptable unto God. (r) Heb. 11. 6. Rom. 14. 23.

3. Of unfeigned repentance- requisite for a true Communicant.

True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glutted with meat, is not apt to eat bread: so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilful filthiness, makes the use of all holy things unholy unto us. Our sacrificed Spotless Passover cannot be eaten with the fowre leaven of malice and wickedness, faith Paul, 1 Cor. 5. 8. Neither can the old bottles of our corrupt and impure consciences, retain the new Wine of Christs precious blood, as our Saviour faith, Mark 2. 22. We

Isai. 55. 7.
Ezek 33. 11.
Act. 26. 29.
Act. 3. 19.
Luk. 1. 74; 75.
Heb. 2. 13,
14.
Tit. 1. 15.

D d must

must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, an outward unfeigned testifying of the inward affections of our hearts by gestures, words and deeds, as oft as we meet, and occasion is offered. For first, without love to our Neighbour, no Sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords Supper was ordained is, to confirm Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him.

Mat. 5. 23, 24.
Joh. 13. 14, 34, 35.
Matt. 6. 19, 14, 15. & 18. 35.

Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called *Preparation*.

2. Of

2. Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.

THis Exercise of Spiritual Meditation consists in divers points.

First, When the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by (f) Christ to be a Guest at his holy Table, and how lovingly he inviteth thee; (t) Ho, every one that thirsteth, come ye to the waters of life, &c. (f) Matt. 22. (t) Isay 55. 1, 2.
Come, buy Wine and Milk, without money, and without price: eat ye that which is good, let your soul delight it self in fatness. (u) (u) Matth. 26. 26, 27, 28, &c.
Take ye, eat ye: This is my body, which was broken for you; drink, ye all of this; for this is my blood which was shed for the remission of your sins. What greater honour can be vouchsafed than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed on the Lords own Body and Blood? If David thought it to be the greatest favour that he could shew unto good (w) Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed

with him at his own Table in Jerusalem: how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

(x) Gen. 22. 5.

Secondly, As (x) Abraham, when he went up to the Mount, to sacrifice Isaac his Son; left his servants beneath in the Valley: so when thou comest to the spiritual Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations; that thou maist wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self, how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of Heaven and Earth, the Lord, at whose beck the Angels tremble, and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having been crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinful a Creature thou art: how altogether unworthy of so holy a Guest: how ill deserving to taste of such sacred food, having been conceived in filthiness, and wallowing ever since in the mire of Iniquity: bearing the Name of a Christian, but doing the works of the Devil; adoring Christ with an (O) Ave Rex

(y) Hail King.

in

in thy mouth, but *spitting Oaths* in his face, and *crucifying* him a new with thy *graceless actions*.

Fourthly, Ponder then with what face darest thou offer to touch *so holy* a Body with such defiled hands? or to drink such *precious* Blood with so *lewd* and *lying* a mouth? or to lodge *so blessed* a Guest in *so unclean* a stable? For if the *Bethshemites* were slain, for but looking irreverently into the *Ark of the Old Testament*, what Judgment maist thou justly expect, who with such *impure* eyes and heart, art come to see and receive the *Ark of the New Testament*, in which dwelleth all the fulness of Col. 2. 3. 9. the God-head, *bodily*?

If *Uziah* for but touching (though not without *zeal*) the *Ark of the Covenant*, was *stricken* with *sudden death*: what *stroke of Divine Judgment* maist thou not fear, that so *rudely*, with *unclean* hands, dost presume to handle the *Ark of the eternal Testament*, wherein are hid all the *treasures of wisdom and knowledge*?

If *John Baptist* (the holiest man that was born of a woman) thought himself *unworthy* to bear his shoes; O Lord, how *unworthy* is such a *prophane wretch*, as thou art, to eat his *Holy flesh*, and to drink his *precious blood*? Matth. 3. 11.

If the blessed Apostle Saint Peter, seeing but a glimpse of Christs Almighty Power, thought himself unworthy to stand in the same boat with him; how unworthy art thou to sit with Christ at the same Table, where thou maist behold the infiniteness of his Grace and Mercy displayed?

Matth. 8.8.

If the Centurion thought that the roof of his house was not worthy to harbour so divine a Guest, what room can there be fit under thy ribs, for Christs Holiness to dwell in?

If the Blood-issued sick woman feared to touch the Hemm of his Garment; how should'st thou tremble to eat his flesh, and to drink his all-healing-blood?

Yet if thou comest humbly, in Faith, Repentance and Charity, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge: and this Sacrament shall seal unto thy soul, that all thy sins and the Judgments due unto them, are fully pardoned, and clean washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect; but to help penitent sinners unto perfection. Christ came, not to call the righteous, but sinners to Repentance. And he saith, that the whole need not the Physician, but they that are sick: Those hath Christ called, and when

Matth. 9.12, 13.

Matth. 11.28.

when they came, *them* bath he ever *helped*. Witness the whole Gospel, which testifieth, that not *one* sinner who came to *Christ* for *mercy*, went ever away without his errand. *Bathe* thou likewise, thy *sick soul* in this *Fountain of Christs blood*: and doubtless according to his *promise*, *Zach. 13. 1.* thou shalt be healed of all thy *sins* and *uncleannefs*. Not *sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Fifthly, Meditate, that *Christ* left this Sacrament unto us as the *chief token* and *pledge* of his *love*: not when we would have made him a King, *Joh. 6. 15.* (which might have seemed a *requital* of kindness) but when *Judas*, and the High Priests were conspiring his *death*, (therefore wholly of his meer favour.) When *Nathan* would shew *David* how entirely the poor man loved his sheep that was killed by the rich man: he gave her (saith he) to eat of his own morsels, and of his own cup to drink, *2 Sam. 12. 3.* and must not then the love of *Christ* to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink, for her spiritual and eternal nourishment? If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and pledge his love with love again, *Psal. 116. 11.*

Sixthly, When the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever; and settle thy Meditations only upon those holy actions and rites, which according to *Christs institution*, are used in and about the holy Sacrament: For it hath pleased God (considering our weakness) to appoint those rites as means the *better* to lift up our minds to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister putting apart Bread and Wine on the *Lords Table*; and consecrating them by Prayers and the rehearsal of *Christs Institution*, to be a holy Sacrament of the blessed Body and Blood of *Christ*; then meditate, how God the Father, of his *meer love* to mankind, set apart, and sealed his only begotten Son, to be the *all-sufficient means*, and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Jesus Christ* the eternal Son of God was put to death, and his blessed soul and body (with the sense of Gods anger) broken asunder for thy sins: as verily, as thou now seest the holy

holy Sacrament to be broken before thine eyes. And withal call to mind the heinousness of thy sins, and the greatness of Gods hatred against the same; seeing Gods Justice could not be satisfied but by such a *Sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *That the* (2) *King* (who is the (2) *Matth. 22.* Master of the Feast) *stands at the Table,* 11:

to see his Guests; and looketh upon thee, whether thou hast on thee thy (a) *This wedding Garment* is righteousness and true holiness. *Rev. 19. 8. Eph. 4. 24.* Think also, that all the holy (b) *Angels* that attend upon the *Elect* in the Church, and (c) *do desire to behold the celebration of these holy Mysteries,* do observe thy reverence and behaviour. Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer *this*, or the like short Soliloquy unto *Christ*. (b) *1 Cor. 11. 10.* (c) *1 pet. 1. 12.*

A Sweet

A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.

1 King. 8. 27.

IS it true indeed, that God will dwell on Earth? Behold the Heaven, and the Heaven of Heavens are not able to contain thee: how much more unable is the soul of such a sinful Caitiff as I am, to receive thee?

(d) Rev. 3. 20.

(e) Joh. 14. 23.

But seeing it is thy blessed pleasure to come thus to (d) *sup* with me, and to (e) dwell in me: I cannot for joy but burst out and say, *What is man that thou art so mindful of him, and the Son of Man, that thou soregardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in the wretchedness of my Nature. I am in a word, a carnal Creature, whose very soul

(f) Rom. 7. 14.

(g) Ver. 24.

(h) Matt. 9. 13.

Matt. 11. 28.

is (f) *sold* under sin: a wretched man, compassed about with (g) *a body of death*. Yet, Lord, seeing thou (h) *callest*, here I come; and seeing thou callest sinners, I have thrust my self in among the rest; and seeing thou callest *all* with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am *sick*, and whither should I go, but unto thee the *Physician* of my Soul? Thou hast cured *many*, but

but never didst thou meet with a more miserable patient : for I am more *leprous* than *Gebazi*, more *unclean* than *Magdalene*, more blind in Soul, than *Bartimeus* was in Body ; for I have lived all this while, and never seen the *true light* of thy Word. My *soul* runs with a greater *flux* of *sin*, than was the *Hemorrhoid* issue of blood. *Mephibosheth* was not more lame to go, than my soul is to walk after thee in love. *Fero-boam's* Arm was not more withered to strike the *Prophet*, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their *sins* and *sores* ; yet Lord, so abundant is thy *grace*, so great is thy *skill*, that if thou wilt, thou canst with a word, forgive the one, and heal the other : And why should I doubt of thy *good will* ; when to save me, will cost thee now but one *loving smile* ; who didst shew thy self so *willing* to redeem me, though it should cost thee all thy *heart-blood* : and now offerest so graciously unto me the *assured pledge* of my redemption, by thy blood ? (i) *Who am I*, O Lord God ? (i) 2 Sam. 7. 18 and what is my merit, that thou hast bought me with so dear a price ? It is merely thy *mercy* ; and (k) *I*, O Lord, am (k) Gen. 32. 10 not worthy the least of all thy mercies : much less to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercy, that

- that ever thou didst bestow upon those *sons of men* whom thou *lovest*. How might I in respect of mine *own unworthiness*, cry out for *fear* at the sight of thy *holy Sacrament*, as the *(l) Philistines* did, when they saw the *Ark of God* come into the *assembly*? Woe now unto me a *sinner*; but that thy *Angel* doth comfort me, as he did the *Woman*: *(m) Fear thou not*, for I know that thou *seekest Jesus which was crucified*. It is thou indeed that my *soul seeketh* after. And here thou offerest thy self unto me in thy blessed *Sacrament*. If therefore *Elizabeth* thought her self so much *honoured* at thy *presence* in the *womb* of thy *blessed Mother*, that the *Babe sprang* in her *belly* for *joy*; how should my *soul leap* within me for *joy*, now that thou comest by thy *holy Sacrament*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed *(n) Marth. 8. 3.* Lord, I confess with the faithful *(n) Centurion*, that I am not worthy that thou shouldst come under my *roof*: and that if thou didst but *speak the word only*, my *soul should be saved*: yet seeing it hath pleased the *riches of thy grace*, for the better *strengthening of my weakness*, to seal thy *mercy* unto me, by thy *visible sign*, as well as by thy *visible word*; in all thankful *humility* my *soul speaks* unto thee with the *blessed Virgin*:

gin:

gin: (o) Behold the handmaid of the Lord, (o) Luk. 1. 38.
 be it unto me according to thy Word. (p) (p) Rev. 3. 20.
 Knock thou, Lord, by thy Word and Sa-
 craments at the door of my heart; and I
 will, like the (q) Publican, with both my (q) Luk. 18. 13
 fists, knock at my breast, as fast as I can,
 that thou maist enter in: and if the door
 will not open fast enough, break it open, O
 Lord, by thine Almighty power, and then
 enter in, and dwell there for ever, that I
 may have cause with Zaccheus to acknow-
 ledge, that (r) this day Salvation is come in- (r) Luk. 19. 9.
 to mine house. And cast out of me whatso-
 ever shall be offensive unto thee; for I re-
 sign the whole possession of my heart unto
 thy sacred Majesty, intreating that I may
 not live henceforth, but that thou maist live
 in me, speak in me, walk in me: and so
 govern me by thy spirit, that nothing may
 be pleasing unto me, but that which is ac-
 ceptable unto thee. That finishing my
 course in the life of grace, I may after-
 wards live with thee for ever in the King-
 dom of glory. Grant this, O Lord Jesus,
 for the merits of thy death and blood-
 shedding. Amen.

When the Minister bringeth towards
 thee the Bread thus blessed and broken; and
 offering it unto thee, bids thee, Take, eat, &c.
 then

then meditate that *Christ himself* cometh unto thee, and both offereth, and giveth indeed unto thy faith, his very *Body and Blood*, with all the merits of his death and passion, to feed thy Soul unto eternal life: as surely as the Minister offereth and giveth the outward signs, that feed thy body unto this temporal life. The Bread of the Lord is given by the Minister, but the Bread which is the Lord, is given by *Christ himself*.

Sacramentum
requirit sa-
cram men-
tem.

When thou takest the Bread at the Ministers hand to eat it, then rouse up thy soul to apprehend *Christ by Faith*; and to apply his merits to heal thy miseries. Embrace him as sweetly with thy faith in the Sacrament, as ever *Simeon* hugged him with his arms in his swadling clouts.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable torments, fully satisfying Gods Justice for thy sins: and strive to be as verily partaker of the spiritual grace, as of the Elemental signs. For, the truth is not absent from the Sign: neither doth *Christ* deceive, when he saith, *This is my Body*: but he giveth himself indeed to every soul that spiritually receives him by Faith. For as ours is the same Supper which *Christ* administred: so is the same *Christ* verily present at his own Supper,

not

not by any *Papal* (f) *Transubstantiation*, but by a *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life: not by *coming down* out of Heaven unto thee, but by *lifting thee up* from the Earth unto him. According to that old saying, *Sursum corda*, Lift up your hearts: And, *where the Carcase is, thither will the Eagles resort*, Matth. 24.

(f) Christ calls it his body, not the sign of his body; because this Sacrament was instituted not only to signify, but also to communicate the spiritual graces that they represent:

and by the signs to draw our minds to the graces signified. So Euthymius in Matth. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibaturi illum sanguinem quem fufuri sunt qui me crucifigent. Sacramentum aliquid vobis commendat; spiritualiter intellectum vivificabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution; no more do we in the reiteration of the same Supper.

When thou seest the *Wine* brought unto thee *apart* from the *Bread*, then remember that the *Blood of Jesus Christ* was *as verily separated* from his Body upon the Cross, *for the remission* of thy sins: And that this is the *seal of the new Covenant*, which God hath made to *forgive all the sins of all penitent sinners that believe in the merits of his blood-shedding*. For the Wine is not a Sacrament of *Christs blood contained in his veins*; but as it was *shed out of his Body upon the Cross for the remission of the sins of all that believe in him*.

Matt. 26. 28.

As

As thou drinkest the Wine, and pourest it out of the *Cup* into thy *Stomach*, meditate and believe, that by the merits of that Blood which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now *drunk* this Sacramental Wine, and hast it in thy stomach. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Cross; as if like *Mary* and *John*, thou didst see him *nailed*, and his Blood running down His blessed side out of that *gastly wound*, which the *Spear* made in his *innocent heart*: wishing thy *mouth* closed to his *side*, that thou mightest receive that *precious Blood* before it fell to the *dusty earth*. And yet the *actual drinking* of that *real Blood* with thy *mouth*, would be nothing so (t) *effectual*, as this *Sacramental drinking* of that blood spiritually by *Faith*. For one of the *Souldiers* might have drunk that, and been still a *reprobate*: but whosoever drinketh it *spiritually by Faith* in the Sacrament, shall surely have the *Remission* of his sins, and life everlasting.

(t) If remission of sins and eternal life had been appropriated to the drinking of the real blood, doubtless *John* and *Mary* would have made means to have drunk it: But *John* ascribes the vertue to believing that it was shed.

As thou feelest the Sacramental Wine which thou hast drunk, warming thy cold stomach: so endeavour to feel the *Holy Ghost*

Ghost cherishing thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits of the blood of Christ. And to this end God giveth every faithful soul, together with the Sacramental Blood, the Holy Ghost to drink: (u) We are all made to drink into one Spirit. And so lift up thy mind from the contemplation of Christ, as he was crucified upon the Cross, to consider how he now (x) sits in glory at the right hand of his Father, making (y) intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against him.

(u) 1 Cor. 12. 13.

(x) Rom 8.

34.
(y) Heb. 7. 25.
Heb. 9. 24.

After thou hast eaten and drunk both the Bread and Wine; labour that as those *Sacramental Signs* do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance: so by the operation of Faith, and the Holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feel thy (z) *Communion with Christ confirmed* and increased daily more and more. That as it is impossible to separate the Bread and Wine digested into the blood and substance of thy body: so it may be more impossible to part Christ from thy Soul, or thy Soul from Christ.

(z) 1 Cor. 10. 17.

Unus est panis communis notione Sacramenti, non autem necessario unus numero.

Ee

Lastly,

Lastly, as the Bread of the Sacrament, though conſeſted of *many grains*, yet makes but *one Bread*: ſo muſt thou remember, that though all the faithful are *many*; yet are they *all* but *one Myſtical Body*, whereof *Chriſt* is *Head*. And therefore thou muſt love every Chriſtian as thy *ſelf*, and a *member* of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. Of the Duties which we are to perform after receiving of the holy Communion, called *Action*, or *Practice*.

THe duty which we are to perform after the receiving of the *Lords Supper*, is called *Action* or *Practice*: without which all the reſt will miniſter unto us no comfort.

The *Action* conſiſts of two ſorts of duties: Firſt, ſuch as we are to perform in the *Church*: or elſe, after that we are gone *home*.

Thoſe that we are to perform in the *Church*, are either *ſeveral* from our own *ſouls*: or elſe, *jointly* with the *Congregation*.

The several duties which thou must perform from *thine own Soul*, are three: First, thou must be careful (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a *clean heart*, and with *pure affections*; for, the most *Holy* will be *holy* with the *holy*; for if *Joseph of Arimathea* when he had begged of *Pilate* his *dead body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a *new Tomb*; how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his *Rooms* with the *odoriferous Incense of Prayers*, and all *pure affections*? If God required *Moses* to provide a *Pot of pure Gold* to keep the *Manna* that fell in the *Wilderness*: what a *pure heart* shouldest thou provide to receive this *divine Manna*, that is come down from *Heaven*?

Psal. 18. 26.
Sancta non
nisi sanctis &
sanctis.

And as thou camest *sorrowing* like *Joseph and Mary*, to seek *Christ* in the *Temple*: so now having there found him in the *midst* of his *Word* and *Sacraments*, be careful with joy to carry him *home* with thee, as they did.

Luk. 2. 46.

And if the man that found but *his lost sheep*, rejoiced so much: how canst thou having found the *Saviour of the World*, but rejoice *much more*?

Luk. 15. 6.

Secondly, thou must offer the *Sacrifice* of a *private thanksgiving* unto God for this inestimable grace and mercy: for as this action is *common* unto the *whole Church*; so is it *applied particularly* to *every one* of the faithful in the Church: and for this particular mercy, every soul must joyfully offer up a particular *Sacrifice of Thanksgiving*. For if the *Wisemen* rejoyced so much when they saw the *Star* which conducted them unto Christ; and worshipped him so devoutly when he lay, a *Babe*, in the *Manger*; and offered unto him their *Gold, Myrrhe, and Frankincense*: How much more shouldest thou rejoyce, now that thou hast both *seen* and *received* this *Sacrament*, which guideth thy Soul unto him, where he *sitteth at the right hand of his Father in glory*? And thither lifting up thy heart, *adore* him, and *offer up* unto him, the *Gold* of a *pure Faith*, the *Myrrhe* of a *mortified heart*, and this or the like *sweet Incense of Prayer and Thanksgiving*.

A Prayer

*A Prayer to be said after the receiving of
the Communion.*

WHAT shall I render unto thee (O blessed Saviour) for all these *blessings*, which thou hast so graciously bestowed upon my Soul? How can I sufficiently *thank* thee, when I can scarce *express* them? Where thou mightest have made me a *Beast*, thou madest me a *Man* after thine *own Image*. When by sin I had lost both *thine Image*, and *my self*; thou didst renew in me thine *Image* by thy *Spirit*, and didst *redeem* my Soul by thy *blood* again: and now thou hast given unto me thy Seal and pledge of my *Redemption*; nay, thou hast given thy self unto me, O *blessed Redeemer*. O what an inestimable *treasure of riches*, and overflowing *Fountain of grace* hath he got who hath gained thee! No man ever *tonched* thee by *faith*, but thou didst *heal* him by *Grace*: for thou art the *Author of Salvation*, the *remedy of all evils*, the *medicine of the sick*, the *life of the quick*, and the *resurrection of the dead*. Seemed it a small matter unto thee to appoint thy holy *Angels* to attend upon so *vile* a Creature as I am; but that thou wouldest enter thy *self* into my Soul,

E e 3 there

there to *preserve, nourish and cherish* me unto life everlasting?

If the *carkass* of the *dead Prophet* could
 Kings 13. 21. revive a *dead man* that touched it; how much more shall the *living body* of the Lord of all *Prophets*, quicken the faithful, in whose heart he *dwelleth*? And if thou wilt raise my body at the *last day* out of the dust; how much more wilt thou now *revive* my Soul which thou hast *sanctified* with thy *Spirit*, and *purified* with thy *blood*? O Lord, what could I more desire, or what couldst thou more bestow upon me, than to give me thy *body* for *meat*, thy *blood* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption*? Thou Lord enduredst the *pain*, and I do reap the *profit*: I received *pardon*, and thou didst bear the *punishment*. Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injustice* done to thee, satisfied for the *Judgement* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O divine food, by which the *sons of men* are transformed into the *sons of God*: so that *mans nature* dyeth, and *God's Nature* liveth and ruleth in us. Indeed, all *Creatures* wondred that the *Creator* would be inclosed nine months in the *Virgins Womb*, (though her womb being *replenished* with
 the

the *Holy Ghost*, was more *splendid* than the *Starry Firmament* :) But that thou shouldst thus humble thy self to dwell for ever in my heart, which thou foundest more unclean than a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to stand amazed! But seeing it is thy free grace and meer pleasure thus to enter and to dwell in my heart, I would to God that I had so pure a heart as my heart could wish, to entertain thee. And who is fit to entertain Christ? or who, though invited, would not chuse with *Mary* rather to kneel at thy feet, than presume to sit with thee at thy Table? Though I want a pure heart for thee to dwell in, yet weeping eyes shall never be wanting to wash thy blessed feet, and to lament my filthy sins. And albeit I cannot weep so many tears as may suffice to wash thy holy feet; yet Lord it is sufficient that thou hast shed Blood enough to cleanse my sinful Soul. And I am fully (O Lord) assured, that all the dainty fare wherewith the disdainful Pharisee entertained thee at his Table, did not so much please thee, as those tears which penitent *Mary* poured under the Table. I would therefore wish with *Jeremy*, that my head were a fountain of tears: that seeing I can by no means yield sufficient thanks for thy love to me; yet I might by continual tears, testify my love unto thee. And

though no man is worthy of so infinite a grace: yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins: O Lord, confirm thy favour unto thy Servant; and say of me as Isaac did of Jacob, *I have blessed him, therefore he shall be blessed.* And that I may say unto thee with David, *Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to bless the house of Obed-edom and all his household, whilst the Ark of the Lord remained in his house: I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof, and to dwell for ever in my poor cottage. Bless me, O Lord, so, that my sins may wholly be remitted by thy Blood, my conscience sanctified by thy Spirit, my mind enlightened by thy truth, my heart guided by thy Spirit, and my Will, in all things, subdued to thy blessed Will and pleasure. Bless me with all graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee

Gen. 27. 33.

1 Chr. 17. 27.

2 Sam. 6. 11.
12.

not

not by the arms, as *Jacob, wrestling with-*
out me; but inwardly dwelling by Faith Gen. 32. 24,
within me: surely, Lord, I will never let &c.
thee go, except thou blest me, and give me
a new name, a new heart, a new spirit, and
strength by the power of God to prevail over
sin and Satan. And I beseech thee, O
Lord, desire not to depart from me, as
thou didst from Jacob, because the day
breaketh, and thy grace beginneth to dawn
and appear: But I from my soul, hum-
bly with the Emmautes intreat thee, O
sweet Jesus, to abide with me, because it
draweth toward night. For the night of
temptation, the night of tribulation, yea, my
last long night of death approacheth. O
blessed Saviour stay with me therefore
now and ever. And if thy presence go not Exod 33. 14.
home with me, carry me not from hence. Go
with me, and live with me, and let nei-
ther death nor life separate me from thee.
Drive me from my self, draw me unto
thee. Let me be sick, but sound in thee;
and in my weakness let thy strength appear.
Let me seem as dead, that thou alone maist
be seen to live in me; so that all my mem-
bers may be but instruments to act thy mo-
tions. Set me as a seal upon thine heart; and Cant. 8. 6.
let thy zeal be settled upon mine, that I
may be out of love with all, that I may be
only in love with thee. And grant, O
Lord, that as thou now vouchsafest me
 this

(a) Luke 22.
30.

(b) Revel. 5. 9.

(c) chap. 7. 10,
11, 12.

this favour to sit at thy Table, to receive this Sacrament in thy house of grace: so I may hereafter through thy mercy, be received to (a) eat and drink at thy Table in thy Kingdom of glory. And for thy mercy, I do here with the four beasts, and twenty four Elders, cast my self down before thy Throne of Grace; acknowledging that it is thou that hast (b) redeemed me with thy blood, and that salvation cometh only from thee. And therefore unto thee (c) I do yield all praise, and glory, and wisdom, and thanks, and honour, and power and might, and Majesty, O my Lord, and my God, for evermore, Amen.

Rom. 12. 1.

(d) Luk. 1. 75.

Thirdly, seeing Christ hath sacrificed himself for thee: (and all that thou canst give, is too little) therefore thou must offer thy self to be a living, holy, and acceptable sacrifice unto God; by serving him in (d) righteousness and holiness all thy daies. Thus Tertullian witnesseth that in his time a Christian was known from another man, only by the holiness and uprightness of his life.

2. Of

2. Of the duties which we are to do after the Communion jointly with the Congregation.

THE duties to be performed jointly with the Church, are three. First, public Thanksgiving, both by Prayers, and

(a) singing of Psalms:

thus Christ himself and his Apostles did. Secondly, Joining with the

Church, (b) in giving

(every man according

to his ability) towards

the relief of the poor.

This was the manner of

the Primitive Churches,

to make Collections and

(c) Love-Feasts, after

the Lords Supper, for the

relief of the poor Chri-

tians. Thirdly, when

thanks and praise is ended, then with all

reverence to stand up, and to receive the

blessing of God, by the mouth of his Mini-

ster; and to receive it, as if thou didst hear

God himself pronouncing it unto thee from

Heaven. For by their blessing, God doth

bless his people.

(a) Matt. 26. 30. Which is probable to have been the 123. Psal.

(b) 1 Cor. 16. 1. Rom. 15. 25.

Qui copiosiores sunt & volunt, pro

arbitrio quisque suo quod visum

est, contribuunt: & quod ita col-

ligitur, apud præpositum deponi-

tur, atque inde ille opiculatur pu-

pillis & viduis, & qui propter mor-

bum aut aliquam aliam causam egent,

&c. Justin. Martyr, Apolog. 2.

(c) *ἀγάπη*. Lucrum est pietatis

nomine, facere sumptum. Tert. Apol.

adv. Gen. c. 39.

Num. 6. 23,

27.

Thus

Thus far of the duties to be practised in the Church.

John 6. 55.

Mark 5. 29.

The duties which thou art to practise *after* that thou art departed home, are three. First, to *observe diligently*, whether thou hast *truly received* Christ in the Sacrament. Which thou maist thus easily perceive: for *seeing his flesh is meat indeed, and his blood is drink indeed*, and that he is so *full of grace*, that no man ever *touched* him by *faith*, but he received *ver-*
tue from him; it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthiness. For if the *Hemorrhoise* that did but touch his garment, had her *bloody issue* that continued so long, *forthwith* stanch-
ed: how much more will the *bloody issue of thy sin* be stanch-
ed, if thou then hast truly eaten and drunk the *very flesh and blood of Christ*? But if thy issue still runneth, thou maist justly suspect thou hast never yet *tru-*
ly touched Christ.

Secondly, Seeing thou hast now *recon-*
ciled thy self to God, and *renewed* thy Co-
venant, and *vowed* newness and amend-
ment of life; thou must therefore have a
special care, that thou dost not yield to
commit thy *former sins* any more: know-
ing

ing that the *unclean spirit*, if ever he can get into thy Soul again, after that it is *swept and garnished*; he will enter forcible possession with seven other *Devils worse than himself*: So that the end of that man shall be worse than his beginning. Be ye not therefore like the *Dog that returns to his vomit*, or the *washed Sow that walloweth in the mire again*. And return not to thy malice, like to the *Adder*, who laying aside her *poysen* while she *drinks*, takes it up again when she hath done. But when either the *Devil* or thy *flesh* shall offer to tempt and move thee to relapse into thy former sins: answer them as the *Spouse* doth in the *Canticles*, (a) *I have put off my coat* (of my former corruption) *how shall I put it on?* *I have washed my feet, how shall I defile them again?*

Matth. 12. 43.
&c.

2 Pet. 2. 22.

(a) Cant. 5. 3.

Lastly, If ever thou hast found either joy or comfort in receiving the holy Sacrament; let it appear by thy *eager desire* of receiving it (b) *often* again. For the *Body of Christ as it was* (c) *anointed with the oyl of gladness above his fellows*; so doth it yield a *sweeter savour* than all the *Oyntments* of the World: The *fragrant smell* whereof

(b) Scio Romanam hanc esse consuetudinem, ut fideles semper Christi corpus accipiant Hier. Apol. adv. Jovin.

Quotidie communionem Eucharistiae percipere non laudo, nec reprehendo. Omnibus Dominicis diebus communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Gennadius) lib. de Eccl. Dogm, cap. 53. (c) Psal. 45. 7. Heb. 1. 9.

allureth

- allureth all souls who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again. (d) Because of the savour of thy good Oyniments, therefore do the Virgins love thee. O (e) taste therefore often and see how good the Lord is, saith David. This is the Commandment of Christ himself, Do this in remembrance of me; and in doing this, thou shalt shew thy self best mindful and thankful for his death. For as oft as ye shall eat this bread and drink this cup, ye shall shew the Lords death until he come. And let this be the chief end whereunto both thy receiving and living tendeth, that thou maist be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously and godly in this present world; that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Tit. 2. 12, 14.

Thus far of the manner of glorifying God in thy life.

Now

Now followeth the Practice of Piety in glorifying God, in the time of sickness, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That misery cometh not forth of the dust; neither doth affliction spring out of the earth. Sicknes comes not by hap or chance (as the (f) Philistines supposed that their Mice and Emrods came,) but from mans wickedness, which as sparkles breaketh out. Man suffereth (saith (g) Jeremy) for his sins. Fools (saith (h) David) by reason of their transgressions, and because of their iniquities are afflicted. As therefore Solomon adviseth a man to carry himself towards an earthly Prince; (i) If the Spirit of him that ruleth, rise up against thee, leave not thy place; for gentleness pacifieth great sins. So counsel I thee to deal with the Prince of Princes: if the spirit of him that ruleth Heaven and Earth, rise up against thee, let not thy heart despair; for repentance pacifieth great sins. And whosoever (k) returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.

Job 5. 6.

(f) 1 Sam. 6. 9.

(g) Lam. 3. 39.

(h) Psal. 107. 17.

(i) Eccl. 10. 4.

(k) 2 Chron. 15. 4.

* Matt. 6. 6.

(l) Psal. 4. 4.

(m) Lam. 3.

40.

† Josh. 7. 16,

&c.

2. * *Shut to thy Chamber door; (l) Examine thine own heart upon thy bed; (m) Search and try thy ways; Search as diligently for thy capital sin, as † Josbua did for Achan, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into Judgement, for some one grievous sin, wherein they have lived without Repentance.*

3. When thou hast thus considered all thy sins, put thy self before the Judgement Seat of God, as a felon or murderer, standing at the Barr of an earthly Judge; and with grief and sorrow of heart *confess* unto God all thy known sins, especially thy capital offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the *time, place, and manner* how they were committed, as may most serve to aggravate the *hainousness* of thy sins, and to shew the *contrition* of thy heart for the same. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth, guilty of eternal death and damnation, for those thy hainous sins and transgressions. And having thus *accused* and *judged* thy self, cast down thy self before the * *Foot-stool* of his *Throne of Grace*,

* Psal. 99. 5.

Heb. 4. 16.

assu-

assuring thy self, that whatsoever the ^(s) ^(s) 1 Kin. 20.
Kings of Israel be, yet the *God of Israel* is ^{31.}
 a merciful God: And cry unto him from
 a penitent and faithful heart, for mercy
 and forgiveness, as eagerly and earnestly,
 as ever thou knewest a malefactor, being
 to receive his sentence, crying unto the
 Judge for favour and pardon; vowing
 amendment of life, and (by the assistance
 of his grace) never to commit the like sin
 any more. All which thou maist do in
 these, or the like words.

A Prayer when one begins to be sick.

O Most righteous Judge, yet in Jesus
 Christ my Gracious Father: I
 wretched sinner do here return unto thee
 (though driven with pain and sickness,) ^(a) Job 3. 25.
 like the *Prodigal child* with want and hun-
 ger. I acknowledge that this sickness and
 pain comes not by blind chance or fortune,
 but by thy divine providence, and special
 appointment. It is the stroke of thy heavy
 hand, which my sins have justly deserv-
 ed: and ^(p) ^(p) Hab. 3. 2.
the things that I feared, are now
fallen upon me. Yet I do well perceive, that
 in wrath thou rememberest mercy, when
 I consider how many, and how hainous
 are my sins, and how few and easie are
 thy corrections. Thou mightest have
 Ff struck-

strucken me with some fearful and sudden death, whereby I should not have had either *time* or *space* to have called up on thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me with such a fatherly chastisement, as thou usest to visit thy dearest Children whom thou best lovest: giving me (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation, as any *sign* of thy wrath or hatred; but as an assured *pledge*, and token of thy favour and loving kindness, whereby thou dost with thy temporal Judgements draw me to judge *my self*, and to repent of my wicked life, that I should not be condemned with the godless and unrepentant world. For thy holy Word assures me, that *whom thou lovest, thou thus chastenest*: and that *thou scourgest every son that thou receivest*. That if I endure thy chastening, thou offerest thy self unto me as unto a son: and that all that continue in sin, and yet escape without correction (whereof all thy children are partakers) are Bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously

1 Cor. II. 13.

Heb. 12. 6, 7,
&c.

ciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such *fatherly and profitable* ends, in inflicting upon me this sickness and correction!

I confess, Lord, that thou dost justly afflict my *Body* with sickness; for my *Soul* was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fullness of bread. And now, O Lord, I lament and mourn for my sins, (q) *I acknowledge my wickedness, and mine iniquities are alwaies in my sight.* Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custome! O, what a world of sin have I committed against thee, whilst thy long-sufferance expected my conversion; and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the *goodness* of thine own nature, than the *deserts* of sinners: I beseech thee, O Father, for thy Son *Jesus Christ* his sake, and for the merits of that *all-saving* death which he hath voluntarily suffered for all which believe in him, Have mercy upon me, according to the multitude of thy mercies; turn thy face away from my sins, and blot out all mine iniquities: (r) Cast me not out of thy presence, (s) neither reward me according to my deserts: For if thou dost reject me, who will receive me?

(q) Psal. 51. 3.

Psal. 51. 1.

(r) Verse 11.

(s) Psal. 28. 4.

(t) Hof. 14. 3.

(u) Here
name that sin
which most
troubles thy
conscience.

Matt. 3 17.

or who will succour me, if thou dost forsake me? But *thou, O Lord, art the helper of the helpless, and (t) in thee the fatherless findeth mercy*: for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many, as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those sins, which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me (u). And seeing that of thy love thou didst lay down thy life for my ransom, when I was thine enemy: Oh, save now the price of thine own Blood, when it shall cost thee but a *smile* upon me, or a gracious *appearance* in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediator, unto thy Father: for though there be nothing in me that can please him; yet I know that in thee, and for thy sake, he is *well pleas'd* with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again; that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and to procure to my self a more settled assurance of that heavenly inheritance which thou hast prepared for me.

me. And then, Lord, thou shalt see how religiously and wisely I shall (x) *redeem* (x) Eph. 5. 16. *the time*, which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sickness; direct me, O Lord, I beseech thee by thy divine providence, to such a *Physician* and *helper*, as (that by thy *blessing* upon the means) I may recover my former health and welfare again. And good Lord vouchsafe, that as thou hast sent this sickness unto me, so thou wouldst likewise be pleased to send thy *holy Spirit* into my heart, whereby this present sickness may be sanctified unto me; that I may use it as thy *School*, wherein I may learn to know the greatness of my misery and the riches of thy mercy; that I may be so *humbled* at the *one*, that I *despair* not of the *other*: and that I may so renounce all confidence of help in my self, or in any other creature; that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections; and that by nature I am angry and froward under every cross and affliction; O Lord, who art the (y) *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy

(y) 1st. 1. 17
Joh. 3. 27.

(2) 1 Cor. 10.
13.

(2) *lay no more upon me, than I shall be able to endure and suffer.* Give me grace to be-
have my self in all patience, love, and
meekness, unto those that shall come and
visit me; that I may thankfully receive,
and willingly imbrace all good counsels
and consolations from them; and that
they may likewise see in me such a good
example of *Patience*, and hear from me
such godly lessons of *Comfort*, as may be
arguments of my Christian faith and pro-
fession, and instructions unto them, how
to behave themselves when it shall please
thee to visit them, with the like affliction
of sickness. I know, O Lord, I have de-
served to die; and I desire not longer to
live, than to amend my wicked life, and
in some better measure to set forth thy glo-
ry. Therefore, O Father, if it be thy
blessed will, restore me to health again,
and grant me a longer life. But if thou
hast, according to thine eternal decree, ap-
pointed by this sickness to call for me out
of this transitory life: I resign my self (2)
into thy hands, and holy pleasure; *thy blef-*
sed Will be done, whether it be by life or
by death. Only I beseech thee of thy
mercy forgive me all my sins, and prepare
my poor soul, that by a *true faith* and *un-*
feigned repentance, she may be ready a-
gainst the time that thou shalt call for her
out of my sick and sinful body. O Hea-
venly

(2) Psal. 31.5.

venly Father, who art the *(b)* hearer of *(b)* *Psal. 65. 2.*
1 King 8. 39.
 prayers, *hear thou in Heaven this my prayer*;
 and in this extremity grant me these re-
 quests: Not for any worthiness that is in
 me, but for the *merits* of thy beloved Son
Jesus, my only Saviour and Mediator; for
 whose sake thou hast promised to hear us,
 and to grant *whatsoever we shall ask of thee*
in his Name. In his Name therefore, and *Joh. 16. 23.*
 in his own words I conclude this my im-
 perfect Prayer, saying:

Our Father which art in Heaven, Hal-
 lowed be thy Name, &c.

Having thus reconciled thy self unto
 God in Christ;

Let thy next care be to set thy house
 in order, as *Isa.* advised King *Ezechias*; *Isa. 38. 1.*
 making thy last Will and Testament (if it be
 not already made.) If it be made, then
 peruse it, confirm it, and for avoiding all
 doubts and contention, publish it before
 witnesses, that (if God call for thee out of
 this life) it may stand in force and unal-
 terable, as thy last Will and Testament;
 and so deliver it locked or sealed up in some
 Box, to the keeping of a faithful friend,
 in the presence of honest witnesses.

Ff 4 2. But

2. But in making thy *Testament*, take a *Religious Divine's* advice, how to bestow thy *benevolence*; and some honest *Lawyer's* counsel, to continue it according to *Law*.

Dispatch this before thy sickness doth *increase*, and thy memory *decay*: lest otherwise thy *Testament* prove a *doatment*, and so be another mans *fancy*, rather than thy *Will*.

3. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God have blessed thee with any competent state of wealth, make thy *Will* in thy *health time*. It will neither put thee further from thy goods, nor hasten thee sooner to thy death: but it will be a greater ease to thy *mind*, in freeing thee from a great trouble, when thou shalt have most need of *quiet*. For when thy *house* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy journey towards God.

2. If thou hast Children, give to every one of them a portion, according to thine *ability*, in thy life time; that thy life may seem an *ease*, and not a *yoke* unto them: yet so give, as that thy Children may be still beholding unto thee, and not thou unto them. But if thou keep all in thy hands whilst

whilst thou livest, they may thank death and not thee, for the portion that thou leavest them. If thou hast no Children; and the Lord hath blest thee with a great portion of the goods of this World; and if thou meanest to bestow them upon any *charitable* or *pious* uses: put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors*, prove almost *Executioners*. And if friends be so unfaithful in a mans *life*: How much greater cause hast thou to distrust their *fidelity* after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late, either been quite *concealed*, utterly *overthrown*, or by *Cavils* and *Quirks* of Law *frustrated* or *altered*: whereas by the *Law of God*, the will of the dead should not be *violated*; but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the day of the *Resurrection*, will be a (c) *just Judge* both of the *quick* and *dead*. And if (any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be (d) construed, as it might come nearest to the honour of God, and the *best intention* of the *Testator*. But let the *vengeance* due to such unchristian deeds; light on the *Actors* that do them; not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warn-

Gal. 3. 15.
Heb. 9. 17.

(c) 2 Cor. 5. 10.
Eccl. 12. 14.
Rom. 2. 13.

1 Cor. 4. 5.

(d) Voluntas
testatoris ma-
gis inspicien-
da est quam
verba, l. cum
virum, sect.

fani C. de fi-
dei cum ff. ad
leg. Fal. l. si
ff. ad Treb. l.
ubl. sect. te
rogó.

ed

(c) Matrimonium inter Aurum & Arcam, divortium inter Deum & Animum. August. Felix quem faciunt aliena pericula cautum.

(f) Gal. 6.

9.

(g) Matth. 10.

42.

Mark 9. 41.

Matth. 25. 34,

(b) Job 14. 5.

(i) Job 33. 24.

(k) 2 Kin. 20. 7

2 King. 5. 7, 8,

10.

John 9. 7.

ed by such wretched examples, not so to (e) marry their minds to their money; as that they will do no good with their goods, till death divorceth them. Considering therefore the shortness of thine own life, and the uncertainty of others just dealing after thy death, in these unjust days: Let me advise thee (whom God hath blessed with ability, and an intent to do good) to become in thy life time, thine own administrator: make thine own hands thine executors, and thine own eyes thy overseers: cause thy lanthorn to give her light before thee, and not behind thee: give God the glory, and thou shalt receive of him in (f) due time the (g) reward, which of his grace and mercy he hath promised to thy good works.

&c. Luke 14. 14, & 18. 22. 1 Cor. 15. 58. Rev. 14. 13.

4. Having thus set thy house and soul in order (if the (h) determined number of thy days be not expired) God will either have mercy upon thee, and say, (i) Spare him (O killing Malady) that be go not down into the Pit: for I have received a reconciliation: Or else, his Fatherly providence will direct thee to such a Physician, and to such (k) means, as that by his blessing upon their endeavours thou shalt recover, and be restored to thy former health again.

again. But in any wise, take heed that thou, nor none for thee, send unto *sojourners, wizards, charmers, or incanters* for help: for this were to leave the God of Israel, and to go to (l) *Baalzebub* the God of Ekron for help, as did wicked *Ahaziah*, and to break thy vow which thou hast made with the blessed Trinity in thy Baptism: and be sure that God will never give a blessing by those means which he hath accursed; but if he permit Satan to cure thy body, fear lest it tend to the damnation of thy soul. Thou art (m) *tryed*, beware.

(l) 2 Kin. 1. 2, 3

Lev. 20. 6.
Deuter. 18. 10,
&c.

(m) Deut. 13. 3

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician*, than in the Lord, as *Asa* did; of whom it is said, that (n) *he sought not to the Lord, in his disease, but to the Physician*; which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the *Physician* as Gods Instruments, and *Physick* as Gods means. And seeing it is not lawful without Prayer to use ordinary food, 1 Tim. 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God:) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words.

(n) 2 Chron.
16. 12.

Jer. 8. 22.

A Prayer before taking of Physick.

1 Sam. 2. 6.

2 Sam. 14. 14.

Is. 38. 21.

2 Kin. 5. 14.

O Merciful Father, who art the Lord of health, and of sickness, of life, and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again: I come unto thee, as to the only Physician, who canst cure my soul from sin, and my body from sickness. I desire neither life nor death, but refer my self to thy most holy will. For, though we must needs dye, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again: yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy Children to use; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of their sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine Ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick which I receive as means sent from thy fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of dry figs, thou didst heal Ezechias's sore, that he recovered; and by seven times washing in the River of Jordan, didst cleanse Naaman the Syrian of his Leprosie; and didst restore

store the man that was *blind* from his birth,
 by *anointing his eyes with clay and spittle*, and Joh. 9. 6, 7.
 sending him to wash in the *pool of Siloam*;
 and by touching the hand of *Peter's Wifes* Matt. 8. 15.
Mother, didst cure her of her Feaver; and
 didst restore the Woman that *touched the* Matt. 9. 20, &c.
hemm of thy Garment, from her bloody issue:
 So it would please thee of thine infinite
 goodness and mercy, to *sanctifie this Phy-*
sick to my use, and to give such a blessing
 unto it, that it may (if it be thy will
 and pleasure) remove this my *sickness* and
pain, and restore me to *health* and *strength*
 again. But if the *number* of those days
 which thou hast *appointed* for me, to live Job 14. 5.
 in this vale of misery, be at an end; and
 that thou hast sent this sickness as thy Mes-
 senger, to call me out of this mortal life:
 then Lord *let thy blessed will be done*: for I
 submit my will to thy most holy pleasure.
 Only I beseech thee, increase my *Faith* and
Patience, and let thy grace and mercy be
 never wanting unto me: but in the midst
 of all extremities, assist me with thy *holy*
Spirit, that I may willingly and cheerfully
 resign up my *Soul* (the *price* of thine *own*
blood) into thy most *gracious hands* and *cu-*
stody. Grant this, O Father, for *Jesus*
Christ his sake; to whom with thee, and
 the holy Ghost, be all honour and glory,
 both now and evermore, *Amen*.

Medi-

Meditations for the sick.

WHilst thy sickness remaineth, use often (for thy comfort) these few *Meditations*, taken from the ends wherefore God sendeth afflictions to his Children. Those are ten.

1. That by afflictions God may not only (a) correct our sins past, but also work in us a deeper loathing of our natural corruption; and so prevent us from falling into many other sins, which otherwise we would commit: like a good *Father*, who suffers his tender *Babe* to scorch his finger in a candle, that he may the rather learn to beware of falling into a greater fire. So that the *Child of God* may say with *David*, (b) *it is good for me that I have been afflicted, that I may learn thy statutes*; for (c) *before I was afflicted I went astray, but now I keep thy word*. And indeed (saith *S. Paul*) (d) *We are chastened of the Lord, because we should not be condemned with the world*. With one cross God maketh two cures: the chastisement of sins past, and the prevention of sin to come. For though the eternal punishment of sin (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from the temporal chastisement of sin; for this proceedeth only from the love of God, for our

(a) Deus suos percutit ut emendet. Hier. Com. in Esa. 1. 6. Deus calamitates infligit, non extinguere, sed castigare nunc cupiens. Basil. Serm. 3. in divites.

(b) Psal. 119. 71.

(c) Psal. 119. 67.

(d) 1 Cor. 11. 32.

our good. And this is the reason, that when *Nathan* told *David*, from the Lord, *that his sins were forgiven*; yet that the (e) *Sword* (of *Chastisement*) should not depart from his house; and that (f) *his Child* should surely die. For God, like a skilful Physician, seeing the *Soul* to be poisoned with the settling of sin; and knowing that the reigning of the *flesh* will prove the ruine of the *Spirit*: ministreth the bitter pill of affliction, whereby the *reliques* of sin are purged, and the *Soul* more soundly cured; the *Flesh* is subdued, and the *Spirit* is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely, his Children, whom otherwise he loveth so dearly?

(e) 2 Sam. 12. 10.

(f) Verse 14.

(g) Heb. 12. 6,

7, 8.

(b) Ad mala

servantur non

moritura ma-

li. 1 Sam. 2.

25.

(i) Namque

favor nimius

non est favor,

ira sed in-

gens: At fa-

vor in magno

sæpe dolore

laret. Basil.

Anthosacr.

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oftest tried, the sweetest *Grape* is hardest pressed, and the truest *Christian* heaviest crossed.

3. God sendeth affliction to *wean* our hearts from too much loving this *world* and worldly vanities: and to cause us the

(k) Crebris tribulationibus Ecclesiam suam Dominus exercet; ne si cuncta temporalia forè prosperè currant; incolatu præsens exilii delectata, minds coelestem patriam suspiret. Beda in Cant. Mundanus affectus præsencia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amire de summis. Justin. Patriarch. de disc. monast. cap. 4.

more earnestly to desire and long for (k) *eternal life*. For as the Children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this

life) God's Children would not so heartily long and willingly desire for the Kingdom of *Heaven*. For, we see many *Epicures* that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the Apostle (that saw (l) Heavens glory) tells us, that there is no more comparison betwixt the *joyes of eternal life*, and the *pleasures of this world*, than there is betwixt the *filthiest dung* and the *pleasantest meat*: or betwixt the stinkingest (m) *dung-hill*, and the fairest *bed-Chamber*. As therefore a loving nurse puts *Wormwood* or *Mu-*

(l) 2 Cor. 12.

4.

(m) Phil. 3.8.

stard

stard on the breast, to make the child the rather to forsake the dugg: so God mixeth sometimes (n) affliction with the pleasures and prosperity of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evil world; and so by *riches* grow proud; by *fame* insolent; by *liberty* wanton; and (o) *spurn with their heel against the Lord, when they wax fat*. For if Gods Children love the world so well, when (like a curst *step-mother*) she misuseth and strikes us: how should we love this *harlot*, if she *smiled* upon us, and *stroaked* us, as she doth her own *worldly Brats*? Thus doth God (like a wise and loving Father) *embitter* with *crosses* the pleasures of this life to his children, that (finding in this *earthly* state no *true* and *permanent joyes*;) they might sigh and long for *eternal life*, where *firm* and *everlasting joyes* are only to be found.

(n) Ne sancti viri aliqua elevatione in hac vita superbiant, quibusdam tentationibus reprimuntur.

Each in

1. Reg.

(o) Deut. 32.

15.

4. By affliction and sickness God exerciseth his *Children*, and the graces which he bestoweth upon them. He refineth and trieth their *faith*, as the *Goldsmith* doth his *Gold* in the (p) *Furnace*, to make it shine more glistering and bright: he stirreth us up to *pray* more diligently, and zealously, and proveth what *patience* we

(p) 1 Pet.

1. 7.

Ut igne purgati, & ab admixtione vitiorum car-

nalium defecati, splendant examinatae innocentiae claritate. Hilar. in Psal. 95.

G g

have

have learned all this while in his

(q) Schola crucis, schola lucis. Gubernator in tempestate dignoscitur, in acie miles probatur; delicata iactatio est, cum periculum non est: conflictatio in adversis, probatio est veritatis. Cypr. Serm. 4. de Im.

(q) School. The like experience he maketh of our *Hope, Love, and* all the rest of our *Christians virtues*: which without this trial, would rust, like Iron unexerci-

sed; or corrupt like standing waters, that
(r) Jer. 48. 11. either have no current, or else are not (r) poured from vessel to vessel; whose taste remaineth, and whose scent is not changed. And rather than a man should keep still the scent of his corrupt nature to damnation: who would not wish to be changed from state to state, by crosses and sickness, to salvation? For as the Chamomil which is trodden groweth best, and smelleth most fragrant; and as the fish is sweetest that lives in the saltiest waters: so those souls are most precious unto Christ, who are most exercised and afflicted with his Cross.

Job 1. 9, 10.

5. God sendeth afflictions, to demonstrate unto the world, the truthfulness of his childrens love and service. Every hypocrite will serve God whilst he prospereth and blesteth him, as the Devil falsely accused Job to have done: but who (save his loving child) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea, and cleave unto him most inseparably, when he seemeth

(with

(with the greatest frown and disgrace) to reject a man, and to cast him out of his favour? yea, when he seemeth to wound and kill as an enemy: yea, then to say with Job; *Though thou Lord, kill me, yet will I put my trust in thee.* The loving and the serving of God; and trusting in his mercy in the time of our correction and misery, is the truest note of an unfeigned Child and Servant of the Lord.

Job 13. 19.

6. Sanctified affliction is a singular help to further our true conversion; and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* Egypt's burthens made (f) Israel cry unto God, (t) David's troubles made him pray. (u) Hezekiah's sickness made him to weep: and misery drove the (æ) Prodigal Child to return and sue for his Father's grace and mercy.

Hos. 5. 15.

Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who, if they had had health and prosperity as others, would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the Ark of Noah, the higher it was tossed with the Flood, the nearer it mounted towards heaven: so the sanctified soul, the more it is exercised with affliction, the nearer it is lifted towards God. O blessed

(f) Exod. 2. 7.

(t) Psal. 86. 7.

(u) Isa 38. 2, 3.

(æ) Luk. 15.

16, &c.

(7) Deus non
delectatur
pœnis nostris,
sed confessio-
nem querit
erroris. Alb. in
Psal. 4.
Pœnitent.

is that *cross* that draweth a sinner to
(7) come (upon the knees of his heart) un-
to *Christ*, to confess his own misery, and
to implore his endless mercy? O *blessed*,
aye *blessed* be that *Christ*, that never refu-
seth the sinner that cometh unto him,
though weather-driven by *affliction* and
misery!

Heb. 13. 3.

Heb. 4. 15. &
2. 18. & 5. 9.

7. Affliction worketh in us *pity* and *com-
passion* toward our fellow brethren, that be
in distress and misery; whereby we learn
to have a *fellow-feeling* of their calamities;
and to *console* their estate, as if we suffered
with them. And for this cause *Christ* him-
self would suffer, and be tempted in all things
like unto us (sin only excepted) that he
might be a merciful High Priest, touched
with the feeling of our infirmities. For
none can so heartily bemoan the misery
of another, as he who first suffered himself
the same affliction. Hereupon a sinner in
misery may boldly say unto *Christ*,

*Non ignore mali, miseris succurrit
Christe.*

Our frailty sith (O *Christ*) thou didst
perceive:

Condole our state, who still in frailty
cleave.

8. God

8. God useth our sicknesses and afflictions, as means and examples both to (2) manifest unto others the *faith and virtues* which he hath bestowed upon us; as also to *strengthen those* who have not received so great a *measure of Faith* as we. For there can be no greater encouragement to a weak *Christian*, than to behold a *true* professor (in the *extremest* sickness of his *body*) supported with greater patience and consolation in his *soul*. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him, that *the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold, in this vale of misery*. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose S. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience*.

9. By (a) afflictions God makes us conformable to the *Image of Christ his Son*, who being the (b) *Captain of our Salvation*, was made perfect through sufferings. And therefore he first bare the *Cross* in *shame*,
 G g } before

(2) Sinit Deus iustum incidere in calamitates, ut virtutem quam in illo latebat, aliis aperiamque faciat.
 Dam. l. 2. de Orth. cap. 29.

(a) Rom. 8.
 18.
 1 Pet. 4. 14.
 (b) Heb. 2. 10.

- (a) Heb. 2. 7. before he was (a) *crowned with glory*; and
 (b) Matt. 27. did first taste (b) *gall*, before he did eat the
 34. (c) *honey-comb*: and was first *derided*, King
 (c) Luk. 24. 42. *of the Jews*, by the Soldiers in the High-
 Favospost mel- *Priests Hall*, before he was *saluted* (d) *King*
 la gustavit. *of Glory*, by the Angels in his *Fathers*
 Ter. lib. de *Court*. And the more lively our *heavenly*
 Coron milit. *Father* shall perceive the *image of his natu-*
 asp. 24. *ral Son* to appear in us, the better he will
 (d) Psal. 24. 7. *love us*, and when we have, for a time,
 (e) 2 Tim. 4. born his *likeness* in his *sufferings*, and (e)
 7. 8. *fought*, and (f) *overcome*, we shall be
 (f) Rev. 3. 21. *crowned by Christ*; and with *Christ*, sit
 on his *Throne*; and of *Christ* receive the
 (g) Rev. 2. (g) *precious white stone* and *morning star*,
 17. that shall make us (h) *shine like Christ* for
 (h) Phil. 3. ever in his *glory*.
 21.

Ideo tentan-
 tur Sancti,
 ut ipsi se ag-
 noscant.
 Primas.
 Esse se mag-
 narum vi-
 rium homo
 crederet,
 si nullum
 unquam ca-
 yundem
 virium de-
 fectum sen-
 tiret. Greg.

10. Lastly, That the godly may be humbled in respect of their own state and misery; and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though there be no man so pure, but if the Lord will *straitly* (i) *mark iniquities*, he shall find in him just cause to punish him for his sin: yet the Lord in

I. 2. Moral. Job. (i) psal. 130. 3.

mercy

mercy doth (*) not always in the affliction of his Children, respect *their sins*; but sometimes layeth afflictions and crosses upon them

for his *glories* sake. Thus our Saviour Christ told his Disciples, that *the man was not born blind for his own or his Parents sin*: but *that the work of God should be shewed on him*.

So he told them likewise, that *Lazarus's sickness was not unto the death, but for the glory of God*. O the unspeakable goodness of God, which turneth those afflictions, which are the *shame and punishment* due to our sins, to be the subject of his *honour and glory*!

Joh. 9.3.

Joh. 11.4.

These are the blessed and profitable *ends*, wherefore God sendeth sickness and affliction upon his Children; whereby it may plainly appear that *afflictions* are not *signs* either of Gods *hatred*, or of our *reprobation*: but rather *tokens* and *pledges* of his fatherly love unto his Children, whom he loveth and therefore chasteneth them in this life, where upon repentance, there remains hope of *pardon*; rather than to refer the punishment to that *life*, where there is no hope of *pardon*, nor end of *punishment*. For this cause, the Christians

Malum pati
malum non
est: malum
facere m. lum
est. Chrys. de
prod. Ju l.

(l) Cum vexamur ac premimur,
cum maximas gratias agimus indul-
gentissimo patri, quod corruptelam
nostram non patitur longius proce-
dere, sed plagis ac verberibus e-
mendat. Lact. lib. 5. cap. 23.

(m) Heb. 12.
31.

in the (l) *Primitive Church*, were wont to give God *great thanks*, for afflicting them in *this life*. So the Apo-
stles rejoiced, that they were counted worthy to suffer for Christs Name, *Act. 5. 41*. And the Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance, *Heb. 10. 34*. And in respect of those holy ends, the Apostle saith, (m) That though no affliction for the present seemeth joyous, but grievous: yet, afterwards it bringeth the quiet fruit of righteousness to them who are thereby exercised. Pray therefore heartily, that as God hath sent unto thee this sickness; so it would please him to come himself unto thee, with thy sickness, by teaching thee to make those *sanctified uses* of it, for which he hath inflicted the same upon thee.

Meditations

Meditations for one that is recovered from sickness.

IF God hath of his mercy *heard thy Prayers*, and restored thee to thy *health* again; consider with thy self:

1. That thou hast now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newness of life*. Let thy sin die with thy *sickness*: but live thou by grace to holiness.

2. Be not the more *secure*, that thou art restored to *health*, neither *insult* in thy self, that thou hast escaped *death*: but think rather, that God (seeing how *unprepared* thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some *little longer time of respite*; that thou maist both amend thy life, and put thy self in a *better readiness* against the time that he shall call for thee without further delay, out of this World. For though thou hast escaped this, it may be, thou shalt not escape the next *sickness*.

3. Confi-

3. Consider how fearful a reckoning thou hadst made before the *Judgment-seat of Christ*, by this time, if thou hadst dyed of this *sickness*: spend therefore the time that remains, so, as that thou maist be able to make a more cheerful account of thy life, when it must be expired indeed.

4. Put not far off the *day of death*: thou knowest not for all this, how near it is at hand; and being so fairly warned, be wiser. For if thou be taken unprovided the next time, thy excuse will be less, and thy judgment greater.

5. Remember that thou hast vowed *amendment and newness of life*. Thou hast vowed a *vow unto God*, defer not to play the *fool*: for he *delighteth not in fools*; pay therefore *that thou hast vowed*. The *unclean Spirit* is cast out: O let him not re-enter with *seven worse than himself*. Thou hast sighed out the groans of *Contrition*, thou hast wept the tears of *Repentance*; thou art washed in the *Pool of Bethesda*, streaming with five bloody wounds, not of a *(v) troubling Angel*, but of the *(v) Angel of Gods presence*, troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health, and Heaven. Return not now, with the *Dog*, to thine own vomit,

Eccl. 5.4.

Mat. 12.45.

(v) Joh. 5.4.

(v) Isa. 63.9.

2. pet. 2. 22.

mit, nor like the washed Sow, to wallow again in the mire of thy former sins and uncleanness: lest (p) being intangled and overcome again with the filthiness of sin, (p) Verf. 20. (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed sinners. First, To the man, cured of his thirty eight years disease; Behold, thou art made whole; sin no more, lest a worse thing fall upon thee. Joh. 5. 14. Secondly, To the Woman taken in adultery; Neither do I condemn thee: Go thy way, and sin no more. Joh. 8. 11. Teaching us, how dangerous a thing it is, to relapse and fall again into the former (q) excess of riot. (q) 1 pet. 4. 4. Take heed therefore unto thy ways; and pray for grace, that thou maist apply thy heart unto wisdom, during that small number of days which yet remain behind: psal. 90. 12. And for thy present mercy and health received imitate the thankful Leper, and return unto God this, or the like Thanksgiving.

A Thanks.

A Thanksgiving to be said of one that is recovered from sickness.

■ Sam. 2.6.

O Gracious and merciful Father, who art the Lord of health and sickness, of life and of death; who killest, and makest alive; who bringest down to the grave, and raisest up again; who art the only preserver of all those that trust in thee: I thy poor and unworthy servant, having now (by experience of my painful sickness) felt the grievousness of misery due unto sin, and the greatness of thy mercy in forgiving sinners, and perceiving with what a fatherly compassion thou hast heard my prayers, and restored me to my health and strength again; do here (upon the bended knees of my heart) return (with the *thankful Leper*) to acknowledge thee alone to be the God of my health and salvation: and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady: and for thus turning my *mourning* into mirth, my *sickness* into health, and my *death* into life. My sins deserved punishment, and thou hast corrected me, but *hast not given me over unto death.* (r) I looked (from the day to the night) when thou wouldst make an end of me:

(r) Isa. 38. 9.
Ec.

I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me; I lifted up mine eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my soul from the pit of Corruption: and when I found no help in my self, nor in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the world) then didst thou restore me to health again, and gavest life unto me: I found thee, O Lord, ready to save me.

And now, Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with acceptable works) O that I could with Mary Magdalen testify the love and thankfulness of my heart, with *abounding tears*! O, what shall I be able to render unto thee, O Lord, for all these benefits which thou bestowedst upon my soul! Surely, as in my sickness, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a *ransome* for my sins: so being now restored by thy grace unto my health and strength, and having no better thing to give; behold, O Lord, I do here offer up my *self* unto thee, beseeching thee so to assist me with thy holy Spirit,

Rom. 12.1.

Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness; that I was no more careful to love thee according to thy goodness, nor to serve thee, according to thy will; nor to obey thee, according to thy Commandments; nor to thank thee, according to thy benefits. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, (much less to do that which is good and acceptable in thy sight;) assist me with thy grace and holy Spirit, that I may (in my prosperity) as devoutly spend my health in thy service as I was earnest in my sickness to beg it at thy hands. And suffer me never to forget either this thy mercy in restoring me to my health, or those vows and promises, which I have made unto thee in my sickness. With my new health, renew in me, O Lord, a right Spirit: which may free me from the slavery of sin, and establish my heart in the service of grace. Work in me a greater detestation of all sins (which were the causes of thy anger and my sickness) and increase my Faith in Jesus Christ, who is the Author of my health and salvation. Let thy good Spirit lead me in the way that I should walk; and (N) teach me to deny all ungodliness, and worldly

worldly lusts, and to live soberly, righteously
and godly in this world, that others by my
example may think better of thy truth.
And sith this time (which I have yet to
live) is but a little respite and small rem-
nant of days, which cannot long continue ;
Teach me, O my God, *so to number my days,* psal. 90. 12.
that I may apply my heart to that spiritual
wisdom, which directeth to salvation. And
to this end make me more zealous than I
have been in Religion, more devout in
prayer, more fervent in spirit, more care-
ful to hear and profit by the preaching of
thy Gospel, more helpful to my poor bre-
thren, more watchful over my ways, more
faithful in my calling, and every way
more abundant in all *good works.* Let me
(in the joyful time of prosperity) fear the
evil day of affliction ; in the time of *health,*
think on sickness ; in the time of *sickness,*
make my self ready for *death* ; and when
death approacheth, prepare my self for
judgment. Let my whole life be an ex-
pressing thankfulness unto thee for thy
grace and mercy. And therefore, O Lord,
I do here from the very bottom of my
heart, together with the *thousand thousands* Rev. 5. 12, &c.
of Angels, the four Beasts, and twenty four
Elders, and all the Creatures in Heaven and
on the Earth, acknowledge to be due unto thee
O Father which sittest upon the Throne, and
to the Lamb, thy Son, who sitteth at thy
right

right hand ; and to the *holy Spirit*, which proceedeth from both ; the *holy Trinity* of persons in *unity* of substance ; all *praise, honour, glory, and power*, from this time forth and for evermore. *Amen.*

Meditations for one that is like to die.

IF thy sickness be like to increase unto death ; then meditate on three things ; First, how *graciously* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

First, Concerning Gods favourable dealing with thee.

1. Meditate, that God useth this *chastisement* of thy *body*, but as a *Medicine* to cure thy *soul*, by drawing thee (who art sick in sin) to come by repentance unto *Christ* (thy *Physician*) to have thy *soul* healed.

2. That the sorest sickness or *painfullest* Disease which thou canst endure, is nothing, if it be compared to *those* *dolours* and *pains* which *Jesus Christ* thy Saviour hath suffered for thee : when in a (t) *bloody sweat*, he endured the (u) *wrath* of God, the

Mat. 9. 12.

(t) Luk 22. 44.

(u) psal. 88. 7.

Isa. 53. 6.

the pains of (w) Hell, and a (x) cursed death which was due to thy sins. Justly therefore may he use those words of Jeremiah, Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath. Hath the Son of God endured so much for thy redemption; and wilt not thou a sinful man endure a little sickness for his pleasure; especially when it is for thy good?

(w) Psal. 118. 9.
(x) Heb. 9. 7.
Gal. 3. 13.
Lam. 1. 12.
Dum legimus
vel audimus
quodam quanta
ille sine culpa
sustinuit, in-
telligimus nos
peccatores
omnia debere
libenter susti-
nere. Theod.
ad 5. cap. in
Rom.

3. That when thy sickness and disease is at the extreamest; yet it is less and easier than thy sins have deserved. Let thine own conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmur not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the damned in Hell would endure the extreamest pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather (y) consumed than corrected; how canst thou but bear patiently his temporal correction, seeing the end is to save thee from (z) eternal condemnation?

(y) Lam. 3. 22.

(z) 1 Cor. 11. 32.

H h

4. That

Heb. 11.

1 Pet. 5. 9.

4. That nothing cometh to pass in this case unto thee, but such as ordinarily befall to others thy brethren ; who (being the *beloved* and *undoubted servants* of God when they lived on earth) are now most *blessed* and *glorious* Saints with Christ in Heaven : as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou doest, under the *like burthen* : but they are now delivered from all their miseries, troubles, and calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leisure) thou shalt also be delivered from thy sickness and pain ; either by restitution to thy former health, with *Job* ; or (which is far better) by being received to heavenly rest, with *Lazarus*.

2 Sam. 24. 1.

Heb. 12. 11.

5. Lastly, That God hath not given thee over into the hand of thine enemy, to be punished and disgraced ; but (being thy loving *Father*) he correcteth thee with his own merciful hand. When *David* had his wish, to chuse his own chastisement, he chose rather to be corrected by the hand of God, than by any other means ; *Let us fall into the hand of the Lord, for his mercies are great ; and let me not fall into the hand of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no affliction seemeth joyous for the present)

present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimei's* cursed railing, with greater patience; and to correct himself another time for his impatience; *I should not have opened my mouth, because thou didst it: and Job, to reprove the unadvised speech of his Wife, Thou speakest like a foolish Woman. What? shall we receive good at the hand of God, and not receive evil?* And though the cup of Gods wrath due to our sins, was such a horror to our Saviours humane nature, that he earnestly prayed that it might (a) pass from him: yet (when he considered that it was reached unto him by the hand and will of his Father) he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father; who would never send it, but that he sees it to be unto thee both needful and profitable.

2 Sam. 16. 9.
10.

psal. 39. 9.

Job 2. 10.

(a) Mat 26. 39.

Verse 42.

H h 2 The

*The second sort of Meditations are,
to consider from what evils death
will free thee.*

IT freeth thee from a corruptible body, which was conceived in the weakness of flesh, the heat of lust, the stain of sin, and born in the blood of filthiness: a living prison of thy soul, a lively instrument of sin, a very sack of stinking dung: the excrements of whose nostrils, ears, pores, and other passages (duly considered) will seem more loathsome than the uncleanest sink or vault. Inasmuch that whereas Trees and plants bring forth leaves, flowers, fruits, and sweet smells, mans body brings forth naturally nothing but lice, worms, rottenness, and filthy stinks. His affections are altogether (b) corrupted: and the (c) imaginations of his heart are only evil continually. Hence it is that the ungodly is not satisfied with prophaneness, nor the voluptuous with pleasures, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the drunkard with drinking. New passions and fashions do daily grow: New fears and afflictions

(b) psal. 14. 1.
(c) Gen. 6. 5.

ons do still arise; here *wrath* lies in wait, there *vain glory* vexeth: here *pride* lifts up, there *disgrace* casts down; and every one waiteth who shall arise in the *ruine* of another. Now a man is privily stung with Back-biters like fiery Serpents: Anon he is in danger to be openly devoured of his Enemies, like *Daniel's Lyons*. And a godly man, where ere he liveth, shall ever be vexed (like *Lot*) with *Sodom's* uncleanness.

2. Death brings unto the godly an end of (d) *sinning*, and of all the miseries which are due unto sin: So that after death *there shall be no more sorrow*, *nor crying*: neither shall there be any more pain; for God shall wipe away all tears from their eyes. Yea, by death we are separated from the Company of wicked men; and God taketh away merciful and righteous men from the evil to come. So he dealt with *Josiah*: I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace: and thine eyes shall not see all the evil which I will bring upon this place. And God hides them for a while in the grave, until the indignation pass over. So that as Paradise is the Heaven of the souls joy: so

(d) Rom. 5.7.
Rev. 21.4.
Isa. 57.1.
2 Kin. 22. 20.
Isa. 26. 20.

H h 3 the

the *grave* may be termed the *Haven* of the *bodies rest*.

3. Whereas this wicked body lives in a World of wickedness, so that the poor soul cannot look out at the eye, and not be infected; nor hear by the ear, and not be distracted; nor smell at the nostrils, and not be tainted; nor taste with the tongue, and not be allured; nor touch by the hand, and not be defiled; and every sense upon every temptation is ready to betray the soul: By death the soul shall be delivered from this thralldom, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15. 53. O blessed, thrice blessed be that death in the Lord, which delivers us out of so evil a World, and freeth us from such a body of bondage and corruption!

The

*The third sort of Meditations are,
to consider what good death will
bring unto thee.*

1. **D** Eath bringeth the godly mans
Soul to enjoy an immediate
Communion with the blessed Trinity,
in everlasting *bliss* and *glory*.

2. It translates the Soul from the mi-
series of this World, the contagion of
sin, and society of sinners, to the City Heb. 12. 22,
of the living God, the Celestial Jerusalem, 23, 24.
and the company of innumerable Angels,
and to the Assembly and Congregation of
the First-born, which are written in Hea-
ven, and to God the Judge of all, and to
the souls of just men made perfect, and
to Jesus the Mediator of the New Cove-
nant.

3. Death putteth the Soul into the
actual and full possession of all the In-
heritance and happiness, which Christ
hath either promised unto thee in his
Word, or purchased for thee by his
Blood.

This is the good and happiness, whereunto a blessed death will bring thee. And what truly religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach, to enter into this Celestial Paradise? Where thou maist exchange thy Brass for Gold, thy Vanity for Felicity, thy Vileness for Honour, thy Bondage for Freedom, thy Lease for an Inheritance, and thy Mortal state for an Immortal life. He that doth not daily desire this Blessedness *above all things*, of *all others* he is less worthy to enjoy it.

(e) Plut. in vit.
Cat. Cic Tusc.
quaest. l. 1.
Vel de p. aci.
piti venias in
Tartara fano;
Ille qui Socra-
ticum de nece-
l. git opus.
Ovid. in Ibin.

If (e) *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Plato's* Book of the Immortality of the Soul) did voluntarily, the one break his Neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoyed those Joys: What a shame is it for Christians (knowing those things in a more excellent measure and manner out of God's own Book) not to be willing to enter into these heavenly Joys? Especially when their (f) *Master* calls for them thither. If therefore there be in thee any love

(f) Mat. 23.
21.

of

of God, or desire of thine own happiness or Salvation; when the time of thy departing draweth near; that time I say, and manner of death, which God in his unchangeable counsel hath appointed and determined before thou wast born; yield and surrender up (willingly and cheerfully) thy soul into the merciful hands of Jesus Christ thy Saviour. And to this end, when the time is come; as the *Angel* in the sight of *Manoah* and his Wife, ascended from the *Altar up to Heaven in the flame of the Sacrifice*: So endeavour thou, that thy spirit in the sight of thy Friends, may from the Altar of a Contrite heart, ascend up to Heaven, in the sweet perfume of this, or the like *spiritual Sacrifice of Prayer*.

Judg. 13. 20.

A Prayer

*A Prayer for a sick man, when he is told that
he is not a man for this World, but
must prepare himself to go
unto God.*

(g) Num. 16.

22.

Num. 27. 16.

(b) Jer. 38. 16.

Act. 17. 25, 26.

(i) 2 Tim. 4. 7.

(k) psal. 90. 12

(l) Job 14. 5,

14 & 16.

Luk. 22. 53.

psal. 143. 2.

2 Tim. 4. 7.

psal. 40. 12.

O Heavenly Father, who art (g) the Lord God of the spirits of all flesh, and hast made us these souls, and hast (b) appointed us the time, as to come into this World, so (having finished our (i) course) to go out of the same: The (k) number of my days, which thou hast (l) determined, are now expired, and I am come to the utmost bounds, which thou hast appointed; beyond which I cannot pass. I know, O Lord, that if thou entrest into Judgment, no flesh can be justified in thy sight: And I (O Lord) of all others should appear most impure and unjust; for I have not fought that good fight for the defence of thy Faith and Religion, with that zeal and constancy that I should: But for fear of displeasing the World, I have given way unto sins and errours; and for desire to please my flesh, I have broken all thy Commandments, in thought, word, and deed: So that my sins have taken such hold on me, that I am not able to look up, and
they

they are more in number than the hairs on my head. (m) If thou wilt straitly mark (m) psal. 130.3
mine Iniquities ; O Lord, where shall I
stand? (n) If thou weighest me in the (n) Dan. 5.27.
ballance, I shall be found too light. For
I am void of all righteousness, that might
merit thy mercy : and loaden with all
iniquities, that most justly deserve thy
heaviest wrath. But O my Lord, and
my God, for Jesus Christ thy Sons sake,
in whom only thou art well pleased with
all penitent and believing sinners ; take
pity and compassion upon me, who am
the (o) chief of sinners. Blot out all
my sins out of thy (p) remembrance,
and (q) wash away all my transgressions
out of thy sight, with the (r) precious
blood of thy Son, which I believe that
he (as an undefiled (s) Lamb) hath
shed for the cleansing of my sins. In
this faith I lived ; in this faith I die :
Believing (t) that Jesus Christ dyed for
my sins, and rose again for my justification.
And seeing that he hath endured that
death, and (u) born the burthen of that
judgment which was due unto my sins :
O Father, for his death and passions
sake, now (that I am coming to ap-
pear before thy judgment seat) acquit
and deliver me from that fearful judg-
ment, which my sins have justly de-
served. And perform unto me that gra-
cious

Mat. 11.21.

Mat. 3.17.

(o) 1 Tim. 1.15

(p) Ezec. 18.

22.

(q) psal. 51.7.

(r) 1 pet. 1.19.

(s) John 1.29.

(t) Rom. 4.25.

1 Cor. 15.3.4.

(u) 1 pet. 2.24.

John 3. 24.

cious and comfortable promise which thou hast made in thy Gospel: *That whosoever believeth in thee, hath everlasting life, and shall not come into judgment, but shall pass from death unto life.*

(w) Luk. 17. 5.

Strengthen, O Christ, my (w) Faith: That I may put the whole confidence of my Salvation, in the merits of thy obedience and blood. Encrease, O holy Spirit, my patience; lay no more upon me

1 Cor. 10. 13.

than I am able to bear: and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe, that as my outward man doth decay; so my inward man may more and more by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that (like a (x) wise Virgin, having the (y) Wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with

(x) Mat. 25. 4.

(y) Mat. 22. 11.

Rev. 19. 8.

(z) Rev. 19. 7.

(a) Joh. 17. 22.

(b) Zech. 3. 2.

(c) Psal. 22. 20,

21.

Oyl in her Lamp. (z) Marry her unto thy self, that she may be (a) one with thee in everlasting love and fellowship. O Lord reprove (b) Satan, and chase him away: (c) Deliver my soul from the power of the Devil. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me: especially for my

my *Redemption* by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy (a) *Angels* (d) Mat. 18. 10. Heb. 1. 14. from my youth up until now. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the soul of (e) *Lazarus*) into thy heavenly (e) Luk. 16. 22. (f) *Kingdom*. And as the time of my (f) Mat. 8. 12. Luk. 13. 18. departure shall approach nearer unto me; so grant, O Lord, that my soul may draw nearer unto thee: And that I may joyfully commend my soul into thy hands as into the hands of a loving Father, and a merciful (g) *Redeemer*: and at that instant, (b) O Lord, graciously receive my spirit. (e) Eph. 1. 10. Act. 15. 11. All which that I may do, assist me, I (b) Act. 7. 59. beseech thee, with thy grace: and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose name I give thee the glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying:

Our Father which art in Heaven, Hallowed be thy Name, &c.

Meditations

*Meditations against despair or doubting of
Gods mercy.*

IT is found by continual experience, that near the time of death, (when the Children of God are weakest) then *Satan* makes the *greatest flourish* of his strength: and assails them with his strongest temptations. For he knoweth that either he must now or never prevail; for if their souls once go to Heaven, he shall never vex nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their eyes all the *gross sins* which ever they committed, and the *Judgments* of God which are due unto them: thereby to drive them, if he can, unto despair; which is a grievouiser sin than all the sins that they committed, or he can accuse them of.

Satans first
Stratagem, in
time of death.

The defea-
ture.

*If Satan therefore trouble thy Conscience
more towards thy death, than in thy life;*

1. Confess thy sins unto God, not only in general, but also in particular.
2. Make satisfaction unto those men, whom thou hast wronged, if thou beest able. And if thou dost injuriously or fraudulently *detain* or keep in thy possession, any
lands

lands or goods; that of right do belong to any Widow or Fatherless child, presume not, as thou tenderest thy soules health, to look *Christ* the righteous Judge in the face; unless thou dost first make a *restitution* thereof to the right owners: for the Law of God, under the penalty of his curse, requireth thee to (i) restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery, or violent oppression thou tookest from thy neighbour: with a fifth part for amends added to the principal. And unless that like *Zacheus*, thou dost make (k) restitution of such goods and lands, according to Gods Law; thou canst never truly repent: and without true Repentance thou canst never be saved. But though by the temptation of the Devil, thou hast done wrong and injury: yet if thou dost truly (l) repent and make restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the (m) prayers of his faithful Ministers for thee, to forgive thee thy trespass and sin, and to receive thy soul in the merits of *Christ's* blood, as a Lamb without blemish.

3. Ask God for *Christ* his sake, pardon and forgiveness. And then these troubles of mind are no discouragements; but rather comforts: exercises, not punishments. They are assurances unto thee, that thou art in the

(i) Levit. 6. 2,
3, 4. &c.
Num. 5. 5, 7, 8.
Non remittitur peccatum,
nisi restitua-
tur ablatum.

(k) Luke 19.
8, 9.
Mic. 6. 10, 11.

(l) Jer. 18. 7.
Act. 2. 38.
Act. 8. 22.

(m) Gen. 20. 7.
Jam. 5. 14, 15,
16.
Levi 6. 6, 7.

the right way: For the way to Heaven, is by the gates of Hell: that is, by suffering pains in the body, and such doubtings in the mind: that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

Satans second assault.

If Satan tell thee that thou hast no Faith because thou hast no feeling, meditate;

The Christians encounter

Mar. 9. 24.
Mat. 14. 31.

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou *hatest* such doubtings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which *hates* them, and loves the Lord Jesus, shall be saved.

Job 13. 15.

Mat. 17. 20.

2. That it is a better faith to believe without feeling, than with feeling. The least faith (so much as a grain of Mustard-seed, so much as is in an infant baptized) is enough to save the soul which loveth Christ and believeth in him.

(n) Rev. 21. 6.
Isa. 55. 1.

3. That the Child of God which desireth to feel the assurance of God's favour, shall have his desire, when God shall see it to be for his good: For God hath promised to give them the (n) *water of life*, who thirst for it. We have an example in

in (e) Master Glover the holy Martyr, (e) Fox Acts
 who could have no comfortable feeling till & Monum.
 he came to the sight of the stake; and then
 cryed out, and clapped his hands for joy
 to his friends, saying, O Austin, he is come,
 he is come: meaning the feeling joy of
 Faith and the Holy Ghost. Tarry there-
 fore the Lords leisure: be strong, and he Psal. 27. 14.
 shall comfort thine heart.

If Satan shall aggravate unto thee the Satans third
 greatness, the multitude, and hainousness of assault.
 thy sins; meditate,

1. That upon true repentance it is as The encoun-
 easie with God to forgive the greatest sin ter.
 as the least; and he is as willing to forgive
 many, as to pardon one. And his mercy
 shineth more in pardoning great sinners,
 than small offenders; as appears in the ex-
 amples of Manasses, Magdalen, Peter, Paul,
 &c. And where sin most abounded, there
 doth his grace rejoyce to abound much
 more. 1 Tim. 1. 13.
 Rom. 5. 20.

2. That God did never forsake any
 man, till a man did first forsake God,
 as appears in the examples of Cain,
 Saul, Achitophel, Abaziah, Judas, &c.

3. That God calleth all, even those
 sinners who are heavy laden with sin: and
 that he did never deny his mercy to any sin-
 ner that asked his mercy with a penitent
 heart. Mat. 11. 28.

heart. This the Hiſtory of the Goſpel witneſſeth: There came unto *Chriſt* all ſorts of ſick ſinners; the *blind*, *lame*, *halt*, *Lepers*: Such as were ſick of *palsies*, *dropſies*, *bloody fluxes*; ſuch as were *lunatick*, and *poſſeſſed with unclean Spirits* and *Dervits*: Yet of all theſe not one that came and aſked his mercy and help, went away without his errand: If mercy he aſked, mercy he found, were his ſin never ſo great, were his diſeaſe never ſo grievous. Nay, he offered and gave his mercy to many that *never aſked it*; (being moved only with the *bowels* of his own *compaſſion*, and the ſight of *their miſery*) as to the Woman of (p) *Samarita*, the Widow of (q) *Naim*, and to the ſick man that lay at the Pool of *Bethesda*, who had been thirty eight years ſick. If he thus willingly gave his mercy to them that *did not aſk it*, and was found of them (as the (r) Prophet ſaith) that *ſought him not*; will he deny mercy unto thee, who doſt ſo *earnestly pray* for it with *tears*? and doſt like the poor *Publican*, ſo *heartily knock* for it, with *penitent fiſts* upon a *bruised* and *broken heart*? Eſpecially when thou prayeſt to thy *Father*, in the name and mediation of *Chriſt*, for whoſe ſake he hath promiſed to *grant whatſoever we ſhall aſk of him*: as ſure as God is true, he will not. Though *Nineveh's* ſins had provoked the Lord to ſend out his ſentence againſt

(p) Joh. 4.
(q) Luk. 7. 13.

(r) Isa. 65. 1.
Rom. 10. 20.

John 14. 14.

against them, yet upon their repentance, he recalled it again, and spared the City: How much more if thou likewise repentest, will he spare thee, seeing his sentence is not yet gone forth against thee? If he deferred the judgments all *Ahab's* days, for the external shew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

Novit Dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Psal. 50.

He offered his mercy unto *Cain* (who murdered his innocent brother.) *If thou doest well, shalt thou not be accepted?* As if he should have said; If thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both thou and thine Oblation also shall be acceptable unto me. And to *Judas* (that so treacherously betrayed him,) in calling him (s) friend, a sweet appellation of love: and when *Judas* offered, he willingly consented with that mouth (wherein never was found (t) guile) to kiss those dissembling lips, under which lurked the (u) poison of Asps. Had *Judas* apprehended this word friend out of the mouth of Christ, as *Benhadad* did the word Brother from the mouth of *Ahab*: Doubtless *Judas* should have found the God of Israel more merci-

Gen. 4.7.

(s) Mat. 26. 50.

(t) 1 pet. 2. 22.

(u) psal. 140. 3

1 King. 20. 32. 33.

Verse 34.

(w) Judam
non tam sce-
lus quam de-
speratio fecit
penitus inte-
rire. Aug. lib.
de util. pœ-
nit.

(x) Scelarat-
or omnibus, O
Juda, extitisti,
quem non
pœnitentia
duxit ad Do-
minum, sed
desperatio
traxit ad la-
queum. Leo.

ful than *Benhadad* found the *King of Israel*. But God was (w) more displeased with *Cain* for *despairing* of his mercy, than for *murdering* his Brother; and with (x) *Judas* for *hanging himself*, than for *betraying* his Master: In that they would make the *sins of mortal men* greater than the infinite *mercy of the eternal God*; or as if they could be more *sinful*, than *G O D* was *merciful*. Whereas the least drop of *Christs blood* is of more merit to procure God's mercy for thy *salvation*, than all the sins (that thou hast committed) can be of force to pro-
voke his wrath to thy *damnation*.

Satans fourth
assault,

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because thy sins are greater than other mens, as being sins of knowledge, and of many years continuance; and such as whereby others have been undone: and all (for the most part) committed wilfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee; meditate,

The encoun-
ter.

1. That many (who are now in Hea-
ven most blessed and glorious *Saints*) com-
mitted in the same kind (when they lived
on earth) as great and greater sins than
ever thou hast committed, and continued

(be-

(before they repented) in those sins as long as ever thou hast done. As therefore all their sins and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins, and receiving them into favour: no more shall thy sins, and continuance therein, hinder him from being merciful unto thee, if thou dost repent as they did: Yea, upon thy repentance, every one of their examples is a (γ) pledge that he will do the same unto thee that he did unto them. (γ) 1 Tim. 2. 16.

For as the *least sin* in Gods Justice without repentance is *damnable*; so the *greatest sin* upon Repentance is in his *Mercy pardonable*. Thy *greatest* and *inveterate* sins are but the sins of a *man*; but the *least* of his *mercies* is the mercy of God. Because thou knowest thine own sins, thou doubt-est whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Isaiab's* days thought (as thou doest) that they had continued *so long* in sin, that it was *too late* for them now to seek to return unto God for *Grace* and *mercy*. But God answereth them; *Seek ye the Lord whilst he may be found: call ye upon him whilst he is near.* As if he had said; *Whilst life lasteth, and my Word is preached, I am near to be found of all that seek me, and pray unto me.* The people reply: But we (O Lord) are grie-

Isa. 55. 6, 7, 8, 9

vous sinners, and therefore dare not presume to call upon thy Name, or to come near thine Holiness. To this the Lord answereth: Let the wicked forsake his way, and the man of iniquity his thoughts; and let him return unto me, and I will have mercy upon him, and to his God, and I will pardon him abundantly. But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong unto us: But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this GOD answereth again: My thoughts (of mercy) are not your thoughts, neither are your ways (of pardoning) my ways: For as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts. If therefore every sinner in the World were a World of such sinners as thou art: Do thou but yet (what God bids thee) repent and believe, and the

(1) Act. 26. 28.
(2) Joh. 1. 7.

(2) Blood of Jesus Christ, being the Blood of God, will cleanse both thee and them from all your sins.

Joh. 3. 16.

2. That as God did foresee all the sins which the World should commit, and yet all those could not hinder him from loving the World, so that he gave his only begotten Son to death, to save as many of the world as would believe and repent: much less shall thy

thy sins (being the sins of the least member of the World) be able to hinder God from loving thy soul, and *forgiving* thy sins, if thou dost *repent* and *believe*.

Rom. 5.8,9.

3. That if he loved thee *so dearly* (when thou wast his *enemy*) that he payed for thee *so dear* a price as the spilling of his *heart blood*; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look not thou therefore to the *greatness* of thy sins, but to the *infiniteness* of his mercy, which is so surpassing great, that if thou puttest all thine *own* grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them all the sins of all the *Reprobates* in the World; (doubtless it would be a *huge heap*) yet compare this huge heap with the *infinite mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *Mole-hill* and the greatest *Mountain* in a Countrey. The cry of the grievousest sins that ever we read of, could never reach up *higher* than unto Heaven, as the cry of the sins of (a) (a) Gen. 19.13 *Sodom*: but the mercy of God (saith (b) (b) psal. 108.4. *David*) reacheth up *higher* than the Heavens, and so overtoppeth all our sins. And if his (c) (c) psal. 145.9. *mercy* be greater than all his works, it must needs be *greater* than all thy sins. And so long as his mercy is greater than the sins of

the whole World, do thou but *repent*,
there is no doubt of *pardon*.

Sarans fifth
assault.

If Satan shall object, that thou hast many times vowed to repent, and hast made a shew of repentance for the time, and yet didst fall to the same sins again and again; and that all thy repentance was but feigned, and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate,

The encounter.

(d) I remember (saith Luther) that Staupitius was wont to tell me, Ego plus quam millies Deo vovi, &c. I have more

than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow, because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 5.

sins *Christ* foresaw, when he taught us to pray daily, *O Father, forgive us our Trespases.* And why doth *Christ* enjoin thee (who art but (e) sinful man) to forgive (e) *Luke 17. thy brother seven times in a day, if he shall 3, 4. return seven times in a day, and say, it repenteth me?* but to assure thee that he (being the God of mercy and goodness it self) will forgive unto thee thy *seventy times seven-fold sins* a day, which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as oft as they were stung by the *fiery Serpent* in the Wilderness; to assure thee that upon thy tears of repentance, thou shalt be recovered by faith in *Christ*, as often as thou art wounded to death by sin.

Mat. 18. 21, 22

Numb. 21. 9.
Post lachrymas, gemitusque graves,
clementia Christi confestim est oculos ante locanda tuos.

2. That thy salvation is grounded, not upon the *constancy* of thine obedience, but upon the *firminess* of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough if thou wilt return: for there is no (f) *variableness* with him, neither shadow of change: He hath locked up thy salvation, and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the keys, which are

(f) Jam. 1. 17.
Rom. 8. 28.
Rom. 9. 11.

(g) By these keys *Putt* opened Heaven to himself, and afterwards with the rest of the Apostles, unto others.

Luk. 22. 62. Luk. 24. 47, &c. John 20. 21. & John 13. 1. Rom. 11. 29. Rom. 8. 30.

Satans sixth assault.

are (g) *Faith and Repentance*; and whilst thou hast *them*, thou maist perswade thy self that thy salvation is sure and safe: For, *whom God loveth, he loveth to the end and never repenteth* of bestowing his love on them who *repent and believe*.

Lastly, *If Satan shall perswade thee, that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy judgment draweth near; meditate.*

1. That no sin (though *never so great*) should be a cause to move any Christian to despair, so long as Gods *mercy* by so many millions of degrees is greater: and that every penitent and believing sinner hath the pardon of all his sins confirmed by the Word and Oath of God; (i) *two immutable things, wherein it is impossible that God should lye.* His Word is, that at what time soever a sinner, *whosoever*, doth repent of his sin, *whatsoever*, (for both *time*, and *sins*, and *sinners* are indefinite) from the bottom of his heart, (k) God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath:

(k) Ezek. 18. 22.
D. King of Lond. his Lectures on Job. 18.

oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said: Will ye not believe my word? I swear by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertullian* to exclaim: O how happy are we, when God sweareth that he wills not our damnation! O what miserable wretches are we, if we will not believe God when he sweareth this truth unto us! Listen, O drooping spirit, whose soul is assailed with waves of faithless despair; how happy were it to see many like thee, and *Hzechiah*? (who mourn like Doves for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than to behold many who die like beasts without any feeling of their own estate, or any fear of Gods wrath, or Tribunal Seat, before which they are to appear? Comfort thy self, O languishing Soul; for if this earth hath any for whom Christ spilt his blood on the Cross, thou assuredly art one. Cheer up therefore thy self in the all-sufficient atonement of the blood of the Lamb, which speaketh better things than that of *Abel*. And pray for those, who never yet obtained the grace to have such a sense and detestation of sin. Thou art one indeed, for whom Christ dyed; and from

Ezec. 33.11.

O felices nos,
quorum causa jurat Deus!
O miserrimos
nos, si non
Deo quidem
juranti credimus!
Tertul.

Isa. 38.14.

Heb. 11.24.

from whom a *wounded spirit* (judging rather according to his *feeling* than his *Faith*) hath wrung that doleful voice of Christ:

(l) Mat. 27. 46.

(l) *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou

(m) 2 Tim. 2.

shalt as truly (m) *reign* with him, as now thou dost *suffer* with him: For (n) *Yea*

II.

(n) 2 Cor. 1. 20

(o) Rev. 3. 14.

and (o) *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*: nothing makes the sin against the Holy Ghost *unpardonable*, but want of repentance. Thy unfeigned desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldst wish to perform unto him.

Heb. 6. 6.

Meditate upon these *Evangelical Comforts*, and thou shalt see that in the very *agony of death*, God will so assist thee with his spirit, that when *Satan* looketh for the *greatest victory*, he shall receive the *lowest foil*; yea, when thy *eye-strings* are broken, that thou canst not see the *light*, *Jesus Christ* will appear unto thee to comfort thy *Soul*, and his (p) *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like (q) *Manoah's Angel*, doing wonders indeed; when they shall see a *frail man* in his *greatest weakness* (by the meer assistance of *Gods Spirit*) overcoming the *strength of sin*, the *bitterness* of

(p) Luk. 16. 22.

(q) Judg. 13. 1.

of death, and all the power of Satan; and in the fire of Faith, and perfume of Prayer, ascend up with Angels victoriously into Heaven.

An Admonition to them who come to visit the sick.

THEY who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idly* and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble: but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well-spent*, when a man's life is almost *out-spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this *life*, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

Questions

*Questions to be asked of a sick man,
that is like to die.*

DOST thou believe that Almighty God, the Trinity of Persons in unity of Essence, hath by his power made Heaven and Earth, and all things therein? and that he doth still by his *divine providence* govern the same? So that nothing comes to pass in the *world*, nor to *thy self*, but what *his divine hand and counsel* had determined before to be done?

2. Dost thou confess that thou hast transgressed and broken the holy Commandments of Almighty God in *thought*, *word*, and *deed*? and hast deserved for breaking his *holy Laws*, the *Curse of God*, which containeth *all the miseries* of *this life*, and *everlasting torments* in Hell fire, when this life is ended, if so be that God should deal with thee according to thy *deserts*?

3. Art thou not sorry in thy heart, that thou hast so broken his *Laws*, and neglected his *Service*, and worship, and so much followed the *world*, and thine own *vain pleasures*? And wouldst thou not lead a *holier life*, if thou wert to begin again?

4. Dost

4. Dost thou not from thy heart desire to be reconciled unto God in *Jesus Christ* his blessed Son, thy Mediatour, who is (r) (r) Rom. 8. 34. at the right hand of God in Heaven, (s) now (s) Heb. 9. 24. appearing for thee in the sight of God, and making request unto him for thy Soul?

5. Dost thou renounce all confidence in all other (t) Mediators, or Intercessors, (t) Heb. 9. 11. Saints or Angels, believing that *Jesus Christ* the * only Mediator of the New Testament (u) * 1 Tim. 2. 5. is able perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them? And wilt thou with David say unto Christ, (w) Whom have I in (w) Ps. 73. 25. Heaven but thee? And there is none upon earth that I desire besides thee?

6. Dost thou confidently believe and hope to be saved by the only merits of that bloody death and passion, which thy Saviour *Jesus Christ* hath suffered for thee: not putting any hope of salvation in thine own merits, nor in any other means or creatures? being assuredly perswaded, (x) that there (x) Act. 4. 12. is no salvation in any other; and that there Act. 10. 43. is none other name under Heaven, whereby thou must be saved.

7. Dost thou heartily forgive all wrongs and offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed? And dost

1st. 9. 6.
Heb. 12. 14.

dost thou cast out of thy heart all *malice* and *hatred*; which thou hast born to any body; that thou maist appear before the Face of *Christ* (the *Prince of peace*) in perfect love and charity?

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and dost still with-hold, from any *widow* or *fatherless children*, or from any other person whatsoever? Be assured that unless thou shalt *restore*, like *Zacchaeus*, those goods and lands (if thou beest able) thou canst not *truly repent*; and without *true repentance* thou canst not be *saved*, nor look *Christ* in the face when thou shalt appear before his Judgment-seat.

9. Dost thou *firmly believe*, that thy body shall be *raised up* out of the *Grave*, at the sound of the *last Trumpet*? and that thy Body and Soul shall be united together again in the *Resurrection Day*, to appear before the *Lord Jesus Christ*; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory?

If the sick party shall answer to all these questions like a faithful Christian; then let all who are present, joyn together and pray for him, in these, or the like words.

A Prayer

A Prayer to be said for the sick by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belong the issues of death*: We thy Children here assembled, do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands; much less to become suiters to thy Majesty in the behalf of others: yet because *thou hast commanded us to pray* James 5: one for another, especially for the sick, and hast promised that *the prayers of the righteous shall avail much with thee*: in obedience therefore to thy Commandment, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majesty, in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the *restitution* of his health, and a longer continuance of his life and Christian Fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by *this visitation*, to call for him out of this mortal life; we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the me-

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rits

Ps. 103. 12.

rites of his bitter Death and Passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him *all his sins*; as well that wherein he was *conceived and born*, as also all the offences and transgressions, which ever since, to this day and hour, he hath committed in *thought, word, and deed*, against thy divine Majesty. Cast them behind thy back: *remove them as far from thy presence, as the East is from the West*. Blot them out of thy remembrance; lay them not to his charge; wash them away with the *Blood of Christ*, that they may no more be seen: and deliver him from all the Judgments which are due unto him for his sins, that they may never trouble his Conscience, nor rise in judgment against his Soul; and *impute* unto him the *righteousness* of Jesus Christ, whereby he may appear *righteous* in thy sight. And in his extremity at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*: For here is a sick *Soul* that needeth the help of *such a Heavenly Physician*. O Lord *increase his Faith*, that he may believe that Christ dyed for him, and that his blood cleanseth him from all his sins: and either
assuage

assuage his pain, or else increase his patience to endure thy blessed will and pleasure. And good Lord, lay no more upon him, than thou shalt enable him to bear. Heave him up unto thy self, with those sighs and groans, which cannot be expressed. Make him now to feel what is the hope of his Calling: and what is the exceeding greatness of thy Mercy and power towards them that believe in thee: And in his weakness; O Lord, shew thou thy strength. Defend him against the suggestions and temptations of Satan: who (as he hath all his life time) will now in his weakness especially seek to assail him, and to devour him. O save his soul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this World, and to desire to be loosed, and to be with Christ. And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peaceably and joyfully to yield up his Soul into thy merciful hands, and do thou receive her into thy mercy, and let thy blessed Angels carry her into thy Kingdom. Make his last hour his best hour, his last words his best words, and his last thoughts his best thoughts. And when the sight of his eyes is gone, and his tongue

Rom. 8.26.

shall fail to do its office; Grant O Lord that his Soul may (with Stephen) behold Jesus Christ in Heaven ready to receive him; and that thy Spirit within him, may make requests for him, with sighs which cannot be expressed. Teach us in him to read and see our own end and mortality: And therefore to be careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto thy eternal grace and mercy, in that Prayer, which Christ our Saviour hath taught us, saying,

Our Father which art in Heaven, Hallowed be thy Name, &c.

Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick, some special Chapters of the holy Scripture: as,

The three first Chapters of the Book of *Job.*

The

The 14. and 19. Chapters of *Job*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17. Chapter of the first of *Kings*.

The 2. 4. and 12. Chapters of the second of *Kings*.

The 38. 40. and 65. Chapters of *Isaiah*.

The History of the Passion of Christ.

The 8. Chapter to the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The 4. of the first Epistle to the *Thessalonians*.

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*, or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience*, till he send for him; and praying the Lord to send them a joyful meeting in the *Kingdom* of *Heaven*, and a *blessed Resurrection* at the last day; they may depart at their pleasure in the *peace* of God.

*Consolations against impatience in
sickness.*

IF in thy sickness by extremity of pain thou be driven to impatience, meditate ;

1. That thy *sins* have deserved the *pains* of *Hell*: Therefore thou maist with greater patience endure these fatherly Corrections.

Heb. 12.9.

2. That these are the *scourges* of thy heavenly *Father*, and the *rod* is in his *hand*. If thou didst suffer with reverence being a *child*, the correction of thy *earthly Parents*; how much rather shouldest thou now subject thy self (being the *Child of God*) to the chastisement of thy heavenly *Father*, seeing it is for thine *eternal good*?

(y) Vir dolorum,
Isay 53.3.

(z) 1 Pet. 2. 21.

(a) Heb. 12.
2, 2.

3. That (y) Christ suffered in his soul and body far grievouser pains for thee, therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith Peter, (z) Christ suffered for you, leaving you an example, that ye should follow his steps. And (a) Let us (saith S. Paul) run with joy the race that is set before us, looking unto Jesus the Author and finisher of our Faith, who for the joy that was set before him, endured the Cross, &c.

4. That

4. That these afflictions which now you suffer, are none other; but such as (b) are accomplished in your brethren that are in the world, as witnesseth Peter: Yea; Job's afflictions were far more grievous. There is not one of the Saints which now are at rest in heavenly joys, but endured as much as you do, before they went thither: yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those Heavenly joys whereunto you are now called. And you have a promise, that (c) the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you. And that (d) God of his fidelity, will not suffer you to be tempted above that you are able; but will with the temptation, also make a way to escape, that ye may be able to bear it.

5. That God hath determined the time when thy affliction shall end, as well as the time when it began. Thirty eight years were appointed the sick man at (e) Bethesda's Pool. Twelve years to the Woman with the (f) bloody issue. Three Months to (g) Moses. Ten days tribulation to the (h) Angel of the Church of Smyrna. Three days plague to (i) David. Yea, the number of the godly mans tears are registred in (k) Gods Book, and the quantity kept in his bottle.

(b) 1 Pet. 4. 9.
S. Romirus
cū quotan-
nis gravi mor-
bo tentaretur
à Deo; doluit,
quòd uno an-
no liber esset,
ac si à Deo
tunc desertus
fuisset. Vir,
Fabr. c. 8.

(c) 1 Pet. 5. 10.

(d) 1 Cor. 10.
13.

(e) Joh. 5. 5.

(f) Mat. 9. 20.

(g) Exo. 3. 2. 7.

(h) Rev. 2. 10.

(i) 2 Sam. 24.
13.

(k) Psa. 46. 9.

The time of our trouble (saith *Christ*) is but a (k) *Modicum*. Gods *Anger* lasts but a (l) *Moment* (saith *David*.) A little (m) *season* (saith the *Lord*) and therefore calls all the time of our pain, but the (n) *hour of sorrow*. *David*, for the *swiftness* thereof, compares our present trouble to a (o) *Brook*; and (p) *Athanasius* to a *Showre*. Compare the *longest misery* that man endures in this life, to the *eternity of heavenly joys*, and they will appear to be nothing. And as the sight of a *Son safe born*, makes the *Mother* forget all her former *deadly pain*: so the sight of *Christ* in Heaven, who was *born for thee*, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw *Christ*, forgot his own *wounds*, with the *horror* of the *Grave*, and *terror* of the *stones*; and sweetly yielded his *Soul* into the hands of his *Saviour*. Forget thine own *pain*, think of *Christs wounds*, (q) *Be faithful unto the death, and he will give thee the Crown of eternal life*.

G. That you are now called to *Repetitions* in *Christs School*; to see how much *Faith*, *Patience*, and *Godliness* you have learned all this while: and whether you can, like *Job*, (r) *receive* at the hand of God *some evil*, as well as you have hitherto received a great deal of good? As therefore you have always prayed, *Thy will be done*;

done ; so be not now offended at this which is done by his holy will.

7. That (S) all things shall work together for the best to them that love God ; inasmuch that neither death nor life, nor Angels, nor Principalities, nor Powers, &c. shall be able to separate us from the love of God, which is in Jesus Christ our Lord. Assure your self that every pang is a prevention of the pains of Hell ; every respite an earnest of Heavens rest : and how many stripes do you esteem Heaven worth ? As your life hath been a comfort to others ; so give your friends a Christian example to die, and deceive the Devil, as Job did. It is but the Cross of Christ sent before, to crucifie the love of the World in thee ; that thou maist go eternally to live with Christ who was crucified for thee. As thou art therefore a true Christian, take up (like Simon of Cyrene) with both thy arms his holy Cross, carry it after him, unto him ; thy pains will shortly pass, thy joys shall never pass away.

(S) Rom. 8. 28. 38, 39. Morbus non malis adnumerandus, quia multis utiliter accidit. Basil. in Hexam. Morbus est utilis quaedam institutio, quae docet, caduca spernere, & coelestia spirare. Nazian. ad Philagrium

Consolations

*Consolations against the fear of
Death.*

IF in the time of thy sickness, thou findest thy self fearful to die, meditate,

1. That it argueth a *dastardly* mind to fear that *which is not* : For in the Church of Christ there is no Death, *Isa. 25. 7, 8.* And whosoever liveth and believeth in Christ, shall never die, *John 11. 26.* Let them fear death, who live without Christ. Christians die not : but when they please God, they are like *Enoch* translated unto God. Their pains are but *Elijah's* fiery Chariot to carry them up to Heaven : or like *Lazarus's* sores, sending them to *Abraham's* bosome. In a word, if thou be one of them that like *Lazarus*, lovest *Jesus*, thy sickness is not unto the death, but for the glory of God : who of his love changeth thy living death to an everlasting life. And if many Hea-then men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortality of the soul : Wilt thou being trained so long in *Christ's* School, (and now called to the Marriage Supper of the blessed Lamb, *Rev. 19. 7.*) be one of those Guests that refuse to go to that joyful Banquet ? God forbid.

2. Ro-

Gen. 5. 24.

2 King. 2. 11,

82.

Luke 16. 23.

John 11. 4.

2. Remember that thy abode here is but the *second degree* of thy life: for after thou hadst *first* lived *nine Months* in thy *Mothers Womb*, thou wast of necessity driven thence to live here in a *second degree* of life. And when that *number of months* which God hath *determined* for this life, Job 14.3. is expired; thou must likewise leave *this*, and pass to a *third degree* in the other World, which *never ends*. Which to them that live and die in the Lord, surpasseth as far this *kind of life*, as this doth that which one lives in his *Mothers Womb*. To this last and *excellentest degree* of life, through this door passed *Christ* himself, and all his *Saints* that were *before thee*: and so shall all the rest *after them and thee*. Why shouldest thou fear that which is *common* to all *God's Elect*? Why should that be uncouth to thee, which was so *welcome* to all them? Fear not death, for as it is the *Exodus* of a *bad*, so it is the *Genesis* of a *better World*: the *end* of a *temporal*, but the *beginning* of an *eternal life*.

Mors presentis vite exitus & introitus melioris. Ber. in Epist. ad Rom.

3. Consider that there are but three things that can make death so *fearful* unto thee: First, The *loss* thou hast thereby: Secondly, The *pain* that is therein: Thirdly, The *terrible effects* which follow after. All these are but false fires, and causeless fears.

For

Math. 6. 19,
30.

For the First, If thou leavest here uncertain goods which Thieves may rob, thou shalt find in Heaven a *true treasure*, that can never be taken away: These were but lent thee as a Steward upon accounts; those shall be *given* thee as thy Reward for ever. If thou leavest a loving Wife, thou shalt be married to Christ, which is more lovely. If thou leavest Children and Friends, thou shalt there find all thy religious Ancestors, and Children departed: Yea, Christ, and all his blessed Saints and Angels. And as many of thy Children as be Gods Children, shall thither follow after thee. Thou leavest an *earthly possession*, and a (t) *House of clay*; and thou shalt enjoy an *Heavenly inheritance* and (u) *mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not death unto thee *gain*? Go home, go home, and we will follow after thee.

Timor mortis ipsa morte
pejor.

Secondly, For the pain in death; the fear of death more pains many than the very pangs of death; for many a Christian dies without any great pangs or pains. Pitch the *Anchor* of thy Hope on the *firm ground* of the Word of God, who hath promised (w) *in thy weakness* to perfect his strength, and (x) *not to suffer* thee

(w) 1 Cor. 12.
9.
(x) 1 Cor. 10.
13.

thee to be tempted above that thou art able to bear. And Christ will shortly turn all thy temporal pains to his eternal joys.

Lastly, As for the terrible effects which follow after death, they belong not unto thee being a Member of Christ; for Christ by his death hath taken away the sting of death to the faithful; so that now there is no condemnation to them that are in Christ Jesus. And Christ hath protested, that (1) he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life. Hereupon the holy Spirit from Heaven saith, Blessed are the dead which die in the Lord: and that from thenceforth they rest from their labours, and their works do follow them. In respect therefore of the faithful, (2) death is swallowed up in victory: and his sting, which is sin and the punishment thereof, is taken away by Christ. Hence death is called in respect of our bodies, a (a) sleep and rest: In respect of our souls, a going to our heavenly Father, a (b) departing in peace, a removing from this body to go to the Lord; a (c) dissolution of soul and body to be with Christ. What shall I say? Precious in the sight of the Lord is the death of his Saints. These pains are but thy throes and travail to bring forth eternal life. And who would

Rom. 8. 1.

(1) Joh. 5. 24.

(2) 1 Cor. 15. 54.

(a) 1 Thel. 4. 13.

Isai. 26.

Rev. 14.

(b) ἀπολυσίς
ἐν εἰρήνῃ.

Luke 2. 29.

(c) 2 Cor. 5.

phil. 1. 23.

ἀνάστασις.

Mors porta

gloriz. Greg.

Janua vitæ.

Bernard.

not

not pass through Hell to go to Paradise? Much more through death? There is nothing after death that thou needest fear; not thy sins, because *Christ* hath paid thy *ransome*; not the Judge, for he is thy *loving Brother*; not the Grave, for it is the *Lord's Bed*; not Hell, for thy *Redeemer* keeps the *Keys*; not the Devil, for God's *holy Angels* pitch their *Tents* about thee, and will not leave thee till they bring thee to Heaven. Thou wast never nearer *Eternal life*; glorifie therefore *Christ* by a *blessed death*. Say, cheerfully, *Come, Lord Jesus*, for thy *Servant* cometh unto thee: I am willing, Lord help my *weakness*.

Seven

*Seven sanctified Thoughts, and mournful
Sighs of a sick man ready
to die.*

NOW forasmuch as God of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity; but gives us in the midst of our extremities some *respice*, to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose or to obtain Heaven) to make use of every breathing time, which God doth afford thee: and during that *little* time of *ease*, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short *thoughts* and *sighs*.

The first Thought.

SEeing every man enters into this life in *tears*, passeth it in *sweat*, and ends it in *sorrow*; ah what is there in it, that a man should desire to live any longer in it! O what a folly is it, that when the *Mariner* roweth with all his force to arrive at the

the *wisbed port*; and that the *Traveller*
never resteth till he come to his *Journeys*
end: We fear to descry our *Port*; and
therefore would *put back* our *Bark*, to be
longer *tossed* in this continual *Tempest*? We
weep to see our *journeys end*; and therefore
desire our journey to be lengthened, that
we might be more tired with a *soul* and
cumberfom way.

The spiritual Sigh thereupon.

(d) Gen. 47.9. **O** Lord, this life is but a troublesome
Pilgrimage; (d) *few* in days, but
full in evils: and I am weary of it, by
reason of my sins. Let me therefore (O
Lord) intreat thy Majesty, in this my *Bed*
a Kings 19.4. *of sickness*, as *Elias* did under the *Juniper*
tree in his affliction: It is now enough, O
Lord, that I have lived so long in this
vale of misery; take my *soul* into thy
merciful hands, for I am no better than
my *Fathers*.

The

The second Thought.

THink with what a (e) *body of sin* (i) Rom. 7.24. thou art loaden, what great *civil* Jam. 4.1. wars are contained in a *little world*; the *flesh fighting against the spirit*, *Passion against* Gal. 5.17. *reason*, *Earth against Heaven*; and the *World within* thee banding it self for the *World without* thee; and that but *one* only mean remains to end this conflict, *death*, which (in Gods appointed time) will separate thy *spirit* from thy *flesh*; the *pure* and *regenerate part* of thy soul, from that part which is *impure* and *unregenerated*.

The spiritual Sigh upon the second Thought.

O *Wretched man that I am, who shall* Rom. 7.24. *deliver me from the body of this death?*
O my sweet Saviour Jesus Christ, (f) (f) Rev. 5.9. *thou hast redeemed me with thy precious blood.*
And because thou hast delivered my soul from Psa. 116.8. *sin, mine eyes from tears, and my feet from falling*; I do here from the very bottom of my heart, ascribe the whole *praise* and glory of my salvation, to thy only *grace* and mercy, saying (with the holy Apostle) (g) (g) 1 Cor. 15. 57. *Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.*

The third Thought.

Isai. 33. 14.

THink how it behooves thee, to be assured that thy soul is *Christ's*; for death hath taken sufficient gages to assure himself of thy *body*, in that *all* thy senses be all ready to die, save only the sense of *pain*: but sith the *beginning* of thy being began with pain; marvel the less if thy *end* conclude with *dolours*. But if these *temporal* dolours (which only afflict the body) be so painful: O Lord, *who can endure the devouring fire? who can abide the everlasting burning?*

The spiritual Sigh upon the third Thought.

As 7. 59.

O Lord Jesus Christ, the Son of the living God, who art the only *Physician*, that canst ease my *body* from pain, and restore my *Soul* to life eternal: put thy *Passion*, *Cross*, and *Death*, betwixt my *Soul* and thy *Judgments*; and let the merits of thy *obedience* stand betwixt thy *Fathers Justice* and my *disobedience*: and from these *bodily pains* receive my *Soul* into thine everlasting peace: For I cry unto thee with *Stephen*, Lord Jesus, receive my *Spirit*.
The

The fourth Thought.

THink that the *worst* that death can do, is but to send thy soul *sooner* than thy flesh would be willing, to *Christ*, and his heavenly joys: Remember, that *that worst*, is thy *best hope*. The *worst* therefore of death, is rather a help than a harm.

The spiritual Sigh upon the fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee: forsake not him, that in *miser*y flyeth unto thy *Grace*, for succour and mercy. O sound that *sweet* voice in the ears of my soul, which thou spakest unto the *penitent Thief* on the *Cross*; *This day thou shalt be with me in Paradise*: For I, O Lord, do (with the Apostle) from my soul speak unto thee, *I desire to be dissolved, and to be with Christ*.

Luk. 23. 43.

phil. 1. 23.

The fifth Thought.

Isa. 25. 7, 8.
Joh. 11. 25.

THink (if thou fearest to die) *That in Mount Sion there is no death: for he that believeth in Christ, shall never die. And if thou desirest to live; without doubt the life eternal (whereunto this death is a passage) surpasseth all.* There do all the faithful departed (having ended their miseries) live with *Christ* in joys: and thither shall all the godly which *survive*, be gathered out of their troubles to enjoy with him *eternal rest.*

The spiritual Sigh on the fifth Thought.

1 Pet. 5. 8.

O Lord, thou seeest the malice of Satan, who (not contenting himself, *like a roaring Lyon, all the days and nights* of our life, to seek our destruction) shews himself *busiest*, when thy children are *weakest*, and nearest to their end. O Lord *reprove him*, and preserve my soul. He seeks to terrifie me with *death*, which my *sins* have *deserved*; but let thy *holy Spirit* comfort my soul with the assurance of *eternal life*, which thy *blood* hath *purchased*. *Assuage my pain, increase my patience, and* (if

(if it be thy blessed will) end my troubles; for my soul beseecheth thee with old blessed Simeon, *Lord now let me thy servant depart in peace, according to thy Word.* Luke 2.29.

The sixth Thought.

THINK with thy self what a blessing God hath bestowed upon thee above many Millions in the World; that whereas they are either Pagans, who worship not the true God, or Idolaters, who worship the true God falsely: thou hast lived in a *true Christian Church*, and hast grace to die in the *true Christian Faith*, and to be buried in the *Sepulcher of Gods Servants*; who all wait for the (b) *hope of Israel*, the raising of their bodies in the (i) *resurrection of the just.* (b) Acts 26.6, 7. (i) Luk. 14. 14

*The spiritual Sigh upon the sixth
Thought.*

(k) John 11.
25, 26.

O Lord Jesus Christ, who art (k) the Resurrection, and the life, in whom whosoever believeth shall live, though he were dead: I believe that whosoever liveth and believeth in thee, shall never die. (l) I

(l) Verse 24.

(m) Job 19.
25, 26.

know that I shall rise again in the Resurrection of the last day: (m) for I am sure, that thou my Redeemer livest. And though that after my death worms destroy this body; yet I shall see thee, my Lord, and my God, in this flesh. Grant therefore, O Christ; for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence: Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.

Mat. 25. 34.

The seventh Thought.

(n) Gal. 3. 13.

THink with thy self how Christ endured for thee a (n) cursed death, and the wrath of God, which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christs

Christ's Faith, when they might have lived by *dissembling* or *denying* him: How much more willing shouldst thou be to depart in the *Faith of Christ*, having *less* pains to torment thee, and *more* means to comfort thee?

The Spiritual Sigh upon the seventh Thought.

O Lord, my sins have deserved the pains of Hell, and eternal death; much more these *fatherly corrections* wherewith thou dost afflict me: But O (o) blessed (o) *Lamb of God*, which takest away the sins of the World, have mercy upon me, and (p) wash away all my filthy sins with thy most precious blood, and (q) receive my soul into thy heavenly Kingdom; for * into thy hands, O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.

(o) Joh. 1. 29.

(p) Rev. 1. 50.

(q) Luke 23.

42.
Psal. 31. 9.

The sick person ought now to send for some godly and religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious *Pastor* : not only to pray for thee at thy death (for God in such a case hath promised to hear the prayers of the righteous (r) Prophets, and (s) Elders of the Church) but also upon thy confession and unfeigned repentance to absolve thee of thy sins. For as Christ hath given him a calling to (t) baptize thee unto repentance for the remission of thy sins : so hath he likewise given him a calling, and (u) power, and (v) authority (upon repentance) to absolve thee from thy sins. (x) I will give thee the Keys of the Kingdom of Heaven : and whatsoever thou shalt bind upon earth, shall be bound in heaven : and whatsoever thou shalt loose on earth, shall be loosed in heaven. And again, (y) Verily, I say unto you, whatsoever ye bind in earth, shall be bound in heaven : and whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the Holy Ghost : Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job, for Elishu

(r) Gen. 20. 7.
Jer. 18. 20. &
15. 1.
1 Sam. 12. 19.
23.
(s) Jam. 5. 14.
15. 16.
(t) Mar. 1. 4.
Act. 19. 4.
(u) 1 Cor. 5. 4.
(v) 2 Cor. 13.
8.
(x) Matth. 16.
19.

(y) Mar. 18. 18.

Joh. 20. 22, 23.

tells

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tells him, *That when God strikes a man with* Job 33. 19, 22.
malady on his bed, so that his soul draweth 23, 24
near the grave, and his life to the buriers :
if there be any messenger with him, or an In-
terpreter, one of a thousand, to declare unto
man his righteousness, then will he have mer-
cy upon him, &c. And answerable here-
 unto (saith Saint James) *if the sick have* James 5. 14.
committed sins (upon his Repentance, and
the Prayers of the Elders) they shall be
forgiven him. These have power to shut Rev. 21. 6.
Heaven, and to (z) deliver (the scanda-
 lous impenitent sinner) *to Satan: For, (a)*
the weapons of their warfare are not carnal,
but mighty, through God, to cast down, &c.
and to have vengeance in readiness against all
disobedience. They have the (b) key of
loosing, therefore the poor of absolving.

The Bishops, and Pastors of the Church,
 do not forgive sin by any (c) *absolute power*
 of their own (for so only Christ their Ma-
 ster forgiveth sins) but (d) *ministerially,*
 as the *servants* of Christ, and *Stewards,*
 to whose fidelity their Lord and Master
 hath committed his Keys, and that is,
 when they do declare and pronounce, either
 publicly, or privately, by the Word of
 God, what *bindeth*, what *looseth*, and the
 mercies of God to penitent sinners, or his
 judgments to impenitent and obstinate per-
 sons; and so do apply the general promises
 or threatnings to the penitent or impenitent.

For

(z) 1 Cor. 5. 5.
 (a) 2 Cor. 10.
 4, &c.

(b) Mat. 16. 19.
 Ministri pec-
 cata remitt-
 unt non
 auri & argen-
 ti sed spiritus
 xpi.
 (c) 1 Cor. 5. 4.
 (d) 1 Cor. 4.
 1, 2.
 Act. 13. 38.

To this end saith Basil, in Aſc. c. 13. *Chriſtus omnibus Paſtoribus & Doctōribus Eccleſiæ, iſtā potētiā & auctoritatem tribuit potēſtatem, cujus ſignum eſt, quod omnes ex æquo ligant & ſolvunt, ut Petrus. Paſtiſtis dare non deny this. Quilibet ſacerdos (quantum eſt ex virtute clavium) habet potēſtatem indifferenter in omnes. In ſupplement. Thomæ. 4. 6. Verſ. 10.*

For Chriſt from Heaven doth by *them* (as by his *Ministers* on Earth) declare *whom he remitteth and bindeth*, and to *whom he will open the Gates of Heaven*, and *against whom he will ſhut them*. And therefore it is not ſaid, *Whoſe ſins ye ſig-*

nifie to be remitted, but *whoſe ſins ye remit*. They then do remit ſins, becauſe Chriſt by *their Miniſtry* remitteth ſins, as Chriſt by his *Disciples* looſed Lazarus, Joh. 11. 44. And as no water could waſh away Naaman's Leproſie, but the waters of Jordan, (though other Rivers were as clear) becauſe the *promiſe* was annexed unto the water of Jordan, and not of other Rivers: ſo though another man may pronounce the *ſame words*, yet have they not the like *efficacy* and *power* to work on the conſcience, as when they are pronounced from the mouth of *Chriſt's Miniſters*, becauſe the *(e) promiſe* is annexed to the *Word* of God in their *mouths*: for them hath he *(f) choſen*, *(g) ſeparated*, and *(h) ſet apart* for this *work*, and to *them* he hath committed the *(i) miniſtery* and *Word* of reconciliation: by their holy *(k) calling* and *(l) ordination* they have received the *(m) holy Ghoſt*, and the *miniſterial power* of binding and looſing. They

- (e) John 20. 22, 23.
- (f) Act. 1. 24.
- (g) Acts 13. 2.
- (h) Rom. 1. 1.
- (i) 2 Cor. 5. 18, 19.
- (k) Act. 13. 2.
- 1 Cor. 1. 1.
- Heb. 5. 4.
- (l) Tit. 1. 5.
- (m) John 20. 22, 23.

They are sent forth of the (n) Holy Ghost (n) Acts 13. for this work, whereunto he hath called ^{21, 4} them.

And Christ gives his Ministers power to forgive sins to the penitent in the (o) same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Minister's absolution doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in Heaven, *in foro iudicii*, the same he declareth on earth by his reconciling Ministers, *in foro penitentiae*: So that as God hath (p) reconciled the World to himself by Jesus Christ: so hath he (saith the Apostle) given unto us the ministry of this reconciliation.

(o) ὁ ἅγιος πνεῦμα
ἀφῆκε τὰς
ἁμαρτίας.
John 20. 23.
καὶ ἀφῆκε
τὰς ἁμαρτίας
ἡμῶν.

(p) 2 Cor. 5.
18.

He that sent them to baptize, saying, Go and teach all Nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you; whosesoever sins ye remit, they are remitted unto them, &c. As therefore none can baptize, (though he use the same water and words) but only the lawful Minister, which Christ hath called and authorized to this divine and ministerial Function: so though others may converse with good words; yet none can (q) absolve from sin, but only those, to whom Christ hath committed the holy (r) Ministry and Word of reconciliation; and of their

Joh. 20. 21, 23

(q) 2 Cor. 2. 7.
10.
Heb. 9. 21.
(r) 2 Cor. 5.
18, 19.

Luke 10.16.

their absolution Christ speaketh, *he that heareth you, heareth me.* In a doubtful riddle thou wilt ask the counsel of a skilful Lawyer: in peril of sickness thou wilt know the advice of the learned Physician: and is there no danger in dread of damnation, for a sinner to be his own Judge?

Lib. 3. Instit.
cap. 4. sect. 12.

Judicious Calvin teacheth this point of doctrine most plainly; *Etsi omnes mutuo nos debeamus consolari, &c.* Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: Insomuch, as they are said to remit sins, and to loose souls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that (for the easing of his conscience) he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul: whose office it is (both publicly and privately) to administer Evangelical Consolation to Gods people.

(f) In Antith.
Paparus &
Christianismi
vol. 1. fol. 66.
(t) Luther.
tom. 6. fol. 109
& seqq.

Beza highly (f) commendeth this practice: and (t) Luther saith, That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church.

Our

Our Church hath ever most (u) soundly maintained the truth of this doctrine ; - but most justly abolished the tyrannous and Antichristian abuse of *Popish auricular confession* ; which they thrust upon the souls of Christians, as an *Expiatory Sacrifice*, and a *meritorious satisfaction* for sin : racking their Consciences to confess, when they feel no distress, and to enumerate all their sins, which is impossible : that by this means they might dive into the secrets of all men, which oft-times hath proved pernicious, not only to private persons, but also to publick estates. But the truth of Gods Word is, that no person having received orders in the Church of Rome, can truly absolve a sinner : for the keys of absolution are two ; the one is the Key of Authority, and that only (v) Christ hath ; the other is the Key of Ministry, and this he (x) gives to his Ministers, who are therefore called the (y) Ministers of Christ, the Stewards of Gods Mysteries : The (z) Ambassadors of reconciliation, Bishops, Pastors, Elders, &c. But Christ never ordained in the New Testament, any order of sacrificing Priests : neither is the name of *inputs*, which properly signifieth *Sacerdos*, or *sacrificing Priest*, given to any Officer of Christ, in all the New Testament : Neither do we read in all the New Testament, of any, who confessed himself to a Priest,

(u) Witness our Liturgy. D. Holland absolved. D. Reynolds, who not being able to speak, kissed the hand wherewith he was absolved.

(v) Rev. 3. 7.
Mar. 2. 7.
Luke 5. 21.
(x) Mat. 16. 19
(y) 1 Cor. 4. 1.
(z) 2 Cor. 5. 20
Ministerii clavis duplex est, una scientia discernendi :
(1 Cor. 12. 10.
1 John 4. 1.)
Alia est potestas ligandi & absolvendi.
John 20. 23.

(a) Mat. 27. 4. *Priest*; but (a) *Judas*. Neither is there any *real Priest* in the New Testament, but only (b) *Christ*. Neither is there any *part* of his *Priesthood* to be now accomplished on (c) *Earth*, but that which he fulfilleth in *Heaven*, by *making intercession* for us. Seeing therefore *Christ* never ordained any *Order of sacrificing Priests*; and that *Popish Priests* scorn the name of *Ministers of the Gospel*, to whom only *Christ* committed his *Keys*: it necessarily followeth, that no *Popish Priests* can truly either *excommunicate* or *absolve* any sinner, or have any *lawful right* to meddle with *Christ's Keys*. But the *Antichristian abuse* of this divine Ordinance should not abolish the *lawful use* thereof betwixt *Christians* and their *Pastors* in *cases of distress of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise up an humble spirit*, than this *spiritual conference* betwixt the *Pastors* and the *people* committed to their charge. If any *sin* therefore troubleth thy *conscience*, confess it to *God's Minister*: ask his *counsel*, and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientie*, but thy sins be as verily forgiven on earth, as if thou didst hear *Christ himself* in *foro iudicii*, pronouncing them to be forgiven in *Heaven*.

(d) *Qui*

(d) *Qui vos audit, me audit; he that heareth you, heareth me.* Try this, and tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of this divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lord's Supper*; to encourage him in his *Faith*, and to discourage the *Devil* in his *assaults*. In this respect the (e) *Council of Nice* termeth this Sacrament, *Vaticum*, the *souls provision for her journey*. And albeit the *Lord's Supper* be an Ecclesiastical action, yet forasmuch as our *Lord* (the first Institutor) celebrated it in a (f) private house, and that (g) *Saint Paul* termeth the *houses* of Christians, the *Churches of Christ*; and that (h) *Christ* himself hath promised to be in the *midst of the faithful*, where but two or three are gathered together in his Name: I see no reason, but if Christians desire it (when they are not, through sickness, able to come to the Church) but that they should receive, and Pastors ought to administer unto them the Sacrament at home.

(d) Luke 10. 16.

(e) Conc. Nicen. Can. 12.

(f) Mat. 26. 18.

Luke 22. 12.

(g) Rom. 16. 5.

Philem. v. 2.

(h) Mat. 18. 20.

home. He sheweth more simplicity than knowledge, who thinks that this favours of a *Private Mass*. For a Mass is called *private*, not because it is said in a private house, but because (as Bishop

(i) Jewel against Harding, Artic. 1. of private Mass. fol. 4.

(k) In missis privatis sufficit si unus sit praesens, scilicet Minister, qui populi totius personam gerit. Aquin. part. 3. q. 38. art. 3.

(l) Jewel teacheth out of (k) Aquinas) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and

then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed. Many faithful Brethren meet together, and tarry one for another, Christ his death is remembred and shewed, and the Minister, together with the faithful, and the sick party do communicate. Master (l) Calvin saith, *That he doth very willingly admit administering of the Communion to them that are sick, when the case and opportunity so requireth.* And in

(l) De coenae administratione ita sentio, libenter admittendum esse hunc morem, ut apud aegros celebretur communio, cum ita res & opportunitas feret. Ep. 31.

celebretur communio, cum ita res & opportunitas feret.

(m) ano-

(m) another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often (in their health) especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. (n) Perkins saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards: The efficacy whereof, did men thoroughly understand, they should not need to be so often exhorted to receive it.*

Pastores omnes hic exoratos vellem, ut in hujus controversia statum penitus introspiciant: nec fideles ex hac vita migrantes, & panem vite petentes, viatico suo fraudari sinant, nè lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non sit qui frangat eis.

(m) Cur. Cox-
nam agrocis
negandam ef-
se non arbi-
tror, multæ &
graves causæ
me impellunt.
Ep. 31. 1.

(n) Perkins
his right way
to dying well.

Admonitiõ ad
Pastores.

Lam. 4. 4.

As therefore when a *wicked liver* dieth, he may say to death, as *Ahab* said to *Eli-jah*; *Hast thou found me, O mine Enemy?* So on the other side, when it is told a penitent sinner, that Death knocks at the door, and begins to look him in the face; he may say of death, as *David* said of *Ahi-*

1 Kin. 21. 20.

2 Sam. 18. 27.
Ut mori
pius, vivere
disce pié.

(o) Summum
hominis bo-
num, bonus
ex hac vitâ
exiit.

maaz, Let him come and welcome, for he is a good man, and cometh with good tidings: He is the Messenger of Christ, and bringeth unto me the joyful news of eternal life. And as the Red Sea was a gulf to drown the Egyptians to destruction; but a passage to the Israelites, to convey them to Canaan's possession: so death to the wicked, is a sink to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a
(o) *Blessed death will make an amends for all the sorrows of a bitter life.*

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

A Prayer at the yielding up of the Ghost.

John 1. 29:

(p) Luk. 18. 13

O Lamb of God, which by thy blood hast taken away the sins of the World: have (p) mercy upon me a sinner. Lord Jesus receive my Spirit. Amen.

When

M

When the sick party is departing, let the faithful that are present kneel down and commend his soul to God, in these or the like words.

O Gracious God, and merciful Father, who art (q) our refuge and strength, and a very present help in trouble; lift up the (r) light of thy favourable countenance at this instant upon thy servant, that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the merits of Christ Jesus's blood, that they may never be laid to his charge. Increase his Faith, preserve and keep safe his soul from the danger of the devil and his wicked angels. Comfort him with thy holy Spirit, cause him now to feel that thou art his loving father, and that he is thy child by Adoption and Grace. Save, O Christ, the price of thine own blood; and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the penitent thief, into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soul of Lazarus; and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine own Son, our only Mediatour, that (s) sits at (s) Rom. 8.34

thy right hand, for him and us all; even for the merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee:

Our Father which art in Heaven, Hallowed be thy Name, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, and to confirm all, to embrace the truth thereof. To this kind of death, Christ hath promised a Crown: (1.) Be thou faithful unto the death, and I will give thee the Crown of life.

Sanguis Martyrum semen Ecclesie.

Martyres acceperunt, non dederunt coronas. Leo. Martyrio coronatus. Euseb. usually.

(1) Ματθ. 23.

Rev. 2. 10. Bern. Ser. in fest. Innoc. Frid. Nauca an vit. Jo. an. Flores Hist. ad An. 65.

Which

Which promise the Church so firmly believed, that they termed *Martyrdom* itself a *Crown*. And God, to animate Christians to this excellent prize, would, by a *prediction*, that (u) *Stephen*, the first Christian *Martyr*, should have his name of a *Crown*.

(u) Acts 7.

Of *Martyrdom* there are three kinds.

1. *Sola voluntate*, in will only: as *John the Evangelist*, who (being boyled) in a Caudron of Oyl, came out rather *annointed* than *scorched*: and dyed of old age at *Ephesus*.

2. *Sola opere*, in deed only: as the *Innocents* of (w) *Bethlehem*.

(w) Mat. 23
Acts and No-
number.

3. *Voluntate & opere*, both in will and deed, as in the *Primitive Church*; *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of *Martyrdom*; to seal *Christ's Faith*. It is not the cruelty of the death, but the (x) *innocency* and *purity* of the cause, that maketh a *Martyr*. Neither is an erroneous conscience a sufficient warrant to suffer *Martyrdom*: because Science in Gods Word must

(x) 1 Pet. 2. 19
Causa, non
passio, facit
Martyrem.
Aug. Ep. 61;
Non mortes,
sed mores,
Dr. Buss.
Tho. Aquin.
1. 2. quæst. 19.
art. 6.

(1) Joh. 16. 2.

(2) Acts 9. 1.
Phil. 3. 6.

Epistola ad
Romanos, is
now Epistola
in Romanos.

direct Conscience in man's heart. For they
who killed the Apostles, in their errone-
ous consciences, thought (1) they did God
good service; and Paul of zeale breathed
out (2) slaughters against the Lord's Saints.
Now whether the cause of our *Seminary*
Priests and Jesuits be so holy, true and
innocent, as that it may warrant their Con-
science to suffer death, and to hazard their
eternal salvation thereon, let Paul's Epistle
written to the *ancient* Christian Romans,
(but against our *new* Antichristian Romans)
be judge. And it will plainly appear,
that the Doctrine which S. Paul taught to
the ancient Church of Rome, is *ex diame-*
tro opposite in 26. fundamental points of
true Religion, to that which the new
Church of Rome teacheth and maintain-
eth. For Saint Paul taught the Primitive
Church of Rome, that

1. That our Election is of God's free
Grace, and not ex operibus praevisis, Rom.
9. 11. Rom. 11. 5, 6.

2. That we are justified before God by
faith only, without good works, Rom. 3. 20.
28. Rom. 4. 2. &c. Rom. 11. 17.

3. That the good works of the regenerate
are not of their own condignity meritorious,
nor such as can deserve Heaven, Rom. 8.
18. Rom. 11. 6. Rom. 6. 23.

4. That

4. That those Books only are Gods Oracles and Canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the Apocrypha.

5. That the Holy Scriptures have Gods authority, (a) Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

(a) Note that the Scripture saith, God saith, and the Scripture concludeth, is all one with Paul.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scripture, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

7. That all (b) Images made of the true God are very Idols, Rom. 1. 23. and Rom. 2. 22. conferred.

(b) τὰ εἰδωλά Having reference to what he spake before, Rom. 1. 23. Of Images,

8. That to bow the knee religiously to an Image, or to worship any creature, is mere Idolatry, Rom. 11. 4. and a lying service, Rom. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 10. 13, 14. Rom. 8. 15. 27. therefore not to Saints and Angels.

10. That Christ is our only Intercessour in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the only Sacrifice of Christians, is nothing but the spiritual sacrificing of their souls and bodies to serve God in holiness and righteousness, Rom. 12. 1. Rom.

15. 16. therefore no *real* sacrificing of Christ in the Mass.

12. That the *religious* worship called *dulia*, as well as *latria*, belongeth to God alone, Rom. 1. 9. Rom. 12. 11. Rom. 16. 18. conferred.

13. That all Christians are to pray unto God in their *own native language*, Rom. 14.

14. That we have not of our selves, in the *state of corruption*, free will unto good, Rom. 7. 18, &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but *sign* and *seal* that it is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be *assured of his salvation*, Rom. 8. 9. 16. 35. &c.

18. That no man in this life, since *Adam's fall*, can perfectly fulfil the Commandments of God, Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the difference of *meat and days*, is *superstition*, Rom. 14. 3. 5, 6, 17, 23.

20. That the *imputed righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9. 17. 23.

21. That

21. That Christ's *flesh* was made of the *Seed of David*, by *Incarnation*: not of a *Wafer-Cake* by *Transubstantiation*, Rom.

1. 3.

22. That all *true Christians* are *Saints*, and not those whom the *Pope* only doth *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15.

31. Rom. 16. 2. & 15. Rom. 15. 25.

23. That *Ipsē*, Christ, the *God of Peace*: and not *Ipsa*, the *Woman*, should bruise the *Serpent's head*, Rom. 16. 20.

24. That every *Soul* must of *conscience* be *subject*, and pay *tribute* to the *Higher powers*, that is, the *Magistrates* which bear the *sword*, Rom. 13. 1, 2, &c. and therefore the *Pope* and all *Prelates* must be *subject* to their *Emperours*, *Kings* and *Magistrates*, unless they will bring *damnation* upon their *souls*, as *Traitors*, that *resist* *God* and his *Ordinance*, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the *chief Apostle* of the *Gentiles*, and consequently of *Rome*, the *chief City* of the *Gentiles*, (r) Rom. 15. 15, 16, 19, 20, &c. Rom.

11. 14. Rom. 16. 4.

whole last Chapter, that the *Christians* who were in *Rome* before *Paul* came thither, were converted by those *Preachers* whom he had sent thither before him: for he call them his *helpers*, ver. 3. 9. *kinsmen*, v. 7. 13. *fellow-prisoners*, v. 7. the *first-fruits of Achaia*, where he had preached, v. 7. all *familiar to him*, and to *Tertius*, who writ the *Epistle*, v. 22. And therefore they came so joyfully to meet *Paul* at *Appia Forum*, hearing that he was coming towards *Rome*, *Acts* 28. 15.

(r) It seems by Rom. 15. 20, 29. and the

26. That

26. That the *Church of Rome* may err, and fall away from the true faith, as well as the *Church of Jerusalem*, or any other particular Church, Rom. 11. 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostle taught the *Primitive Romans*, let God and this *Epistle* judge betwixt them and us; whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old Romans? And whether we have not done well to depart from them, so far as they have departed from the Apostle's doctrine? And whether it be not better to return to Saint Paul's truth, than still to continue in Rome's error? And if this be true; then let Jesuits and Seminary Priests take heed and fear, lest it be not faith, but faction; not truth, but treason; not religion, but rebellion, beginning at Tyber, and ending at Tyburn, which is the cause of their deaths. And being sent from a troublesome Apostatical Sea, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their Oaths, and to withdraw their Allegiance from their Sovereign, to raise rebellion, to move invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole

whole States with Gun powder; they desperately cast away their own bodies to be hanged and quartered, and (their souls saved, if they belong to God) I wish such honour to all his Saints that sends them. And I have just cause to fear, that the miracles of *Lippins* two Ladies, *Blunstone's* Boy, *Garnet's* Straw, and the *Maids* fiery Apron, will not suffice to clear, that these men are not Murderers of themselves, rather than *Martyrs of Christ*.

Psal. 149. 5.

Ut *Alexandri* causa lis qui illam scire cupiunt pateat: judicatus est *Ephesi* ab *Æmilio* *Frontino*

Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset pravaricator (& proditor.) *Euseb. Hist. Eccles. lib. 4. cap. 18.*

And with what conscience can any *Papist* count *Garnet* a *Martyr*; when his own Conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he dyed? But if the Priests of such a *Gunpowder Gospel* be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? and who are *Cannibals*, if they be *Catholicks*?

But leaving these, if they will be filthy, to their filthiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious (or depositum) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to *Christ*, and obedience to our (1) *King*: that if our Saviour shall ever count us (2) worthy

(1) 1 Tim. 6.

20.

(2) Prov. 24.

21.

1 Pet. 2. 17.

(2) Act. 5. 41.

BT 10

thy

thy that honour to suffer Martyrdom for his Gospels sake: be it by open burning at the Stake; as in Queen Maries days; or by secret murdering, as in the Inquisition house; or by outrageous massacring, as in the Parisian Mattens; in being blown up with Gunpowder, as was intended in the Parliament House. We may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailty, and to defend his cause; as that we may seal with our deaths the Evangelical truth which we have professed in our lives: That in the days of our lives we may be (iv) blessed by his Word; in the day of death, be blessed in the Lord, and in the day of Judgment be the (v) blessed of his Father; (vi) Even so grant, Lord Jesus, Amen.

(iv) Luke 11.

28.

Rev. 14. 13.

(v) Matth. 23.

34.

(vi) Rev. 22. 20

A Divine Colloquy between the Spou and her Saviour concerning the effectual merits of his dolorous Passion.

Lord, wherefore didst thou wash thy Disciples feet? **A** Christ. To teach thee how thou shouldst prepare thy self to come to my Supper. **Q** Lord, why wouldst thou wash them? **A** Christ. To teach thee how thou shouldst prepare thy self to come to my Supper.

(vii) Joh. 13. 14.

C. To

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore didst thou before thy death institute thy last Supper? Luke 22. 19, 20.

C. That thou mightest the better remember my death, and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldst thou go to such a place, where Judas knew to find thee? John 18. 2.

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldst thou begin thy passion in a Garden? John 18. 1.

C. Because that in a Garden thy sin Gen. 3. 3. took first beginning.

S. Lord, wherefore did thy three select Disciples fall so fast asleep, when thou beganst to fall into thy agony? Mat. 26. 40.

C. To shew, that I alone wrought the work of thy Redemption. Ilay 63. 5.

S. Lord, why were there so many plots and snares laid for thee? Mat. 26. 4.

C. That I might make thee to escape all the snares of thy ghostly hunter. Psal. 124. 7.

S. Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee? Mat. 26. 49.

C. That by enduring the words of disssembling lips, I might there begin to expiate sin, where Satan first brought it into the World. Gen. 3. 4, 5.

S. Lord,

Mat. 27. 3.

S. Lord, *why wouldst thou be sold for 30. pieces of silver?*

C. That I might free thee from perpetual bondage.

Mat. 26. 39.
Heb. 5. 7.

S. Lord, *why didst thou pray with such strong crying and tears?*

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee.

Luk. 22. 44.

S. Lord, *why wast thou so afraid, and cast into such an Agony?*

C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses.

Matth. 26. 39.
42. 44.

S. Lord, *wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee?*

Gal. 3. 13.

C. That thou mightest perceive the horreur of that curse and wrath, which being due to thy sins, I was then to drink and indure for thee.

Luke 22. 42.

S. Lord, *wherefore didst thou after thy will, submit thy will to the will of thy Father?*

C. To teach thee what thou shouldst do in all thy afflictions: and how willingly thou shouldest yield to bear with patience that Cross, which thou seest to come from the just hand of thy heavenly Father.

Luke 22. 44.

S. Lord, *wherefore didst thou sweat such drops of water and blood?*

C. That

C. That I might cleanse thee from thy stains and bloody spots.

S. Lord, why wouldst thou be taken, Luke 22. 54.
when thou mightest have escaped thine enemies?

C. That thy spiritual enemies should not take thee, and cast thee into the prison of utter darkness. Mat. 5. 25.
Mat. 22. 13.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? Mat. 26. 56.

C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

S. Lord, wherefore wouldst thou stand to be apprehended alone? John 18. 8.

C. To shew thee that my love of thy salvation was more than the love of all my Disciples.

S. Lord, wherefore was the young man caught by the Soldiers, and unstript of his linen, who came out of his bed, hearing the stir at thy apprehension and leading to the High Priest? Mark 14. 51, 52.

C. To shew their outrage in apprehending me, and my power in preserving out of their outrageous hands, all my Disciples, who otherwise had been worse handled by them, than was that young man.

S. Lord, wherefore wouldst thou be bound? Mat. 27. 2.

C. That I might loose the cords of thine iniquities.

S. Lord,

Luke 22. 57,
58, 60.

S. Lord, *why wast thou denied of Peter?*

C. That I might *confess* thee before my Father, and thou mightest learn, that there is no trust in *man*, and that *salvation* proceeds of my *meer* mercy.

Matth. 26. 74,
75.

S. Lord, *wherefore wouldst thou bring Peter to repentance by the crowing of a Cock?*

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

Luke 22. 61.

S. Lord, *wherefore didst thou at the Cock-crowing turn and look upon Peter?*

C. Because thou mightest know, that without the help of my *grace*, no means can turn a *sinner* unto God, when he is once *fallen* from him.

Joh. 19. 5.

S. Lord, *wherefore wast thou covered with a purple robe?*

C. That thou mightest perceive that it was I that did away thy *Scarlet* sins.

Isaiah x. 18.
Mat. 27. 29.

S. Lord, *wherefore wouldst thou be crowned with Thorns?*

C. That by wearing *thorns*, the *first-fruits* of the *curse*, it might appear, that it is I which take away the *sins* and *curse* of the *World*, and *crown* thee with the *crown* of *life* and *glory*.

1 Pet. 3. 4.
Rev. 2. 10.
Mat. 27. 29.

S. Lord, *why was a Reed put into thine hand?*

C. That it might appear that I came not to break the *bruised* Reed.

Mat. 12. 20.

S. Lord,

S. Lord, *wherefore wast thou mocked of the Jews?* Matth. 27.29.

C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the *Philistins* did *Sampson*. Judges 16.25.

S. Lord, *wherefore wouldst thou have thy blessed face defiled with spittle?* Matth. 27.30.

C. That I might cleanse thy face from the *shame* of *sin*.

S. *Wherefore, Lord, were thine eyes hood-winkt with a veil?* Mark 14.65.]

C. That thy *Spiritual blindness* being removed, thou mightest behold the face of my Father in Heaven.

S. Lord, *wherefore did they * buffet thee with fists, and beat thee with staves?* * Matth. 26.67.
Matth. 27.30.

C. That thou mightest be freed from the *strokes* and *tearings* of infernal Fiends.

S. Lord, *wherefore wouldst thou be reviled?* Matth. 27.39.

C. That God might speak peace unto thee by his *Word* and *Spirit*.

S. Lord, *wherefore was thy face disfigured with blows and blood?* John 19. 3.
Isai. 50.6.

C. That thy face might shine glorious as the *Angels* in Heaven. Matth. 22.30.

S. Lord, *wherefore wouldst thou be so cruelly scourged?* John 19. 1.

C. That thou mightest be freed from the *sting* of *conscience*, and *whips* of everlasting torments.

Mark 15. 1.

S. Lord, *wherefore wouldst thou be arraigned at Pilate's bar?*

C. That thou mightest at the last day be acquitted before my judgment-seat.

Luke 23. 2.

S. Lord, *wherefore wouldst thou be falsely accused?*

C. That thou shouldst not be justly condemned.

Matth. 27. 2.

S. Lord, *wherefore wast thou turned over to be condemned by a strange Judge?*

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

John 19. 11.

S. *Wherefore, O Christ, didst thou acknowledge, that Pilate had power over thee from above?*

C. That Antichrist, under pretence of being my Vicar, should not exalt himself above all * Principalities and Powers.

* Tit. 3. 1.

Rom. 13. 1.

1 Pet. 2. 13, 14.

† Luk. 23. 1, 2.

John 19. 13.

&c.

S. Lord, *why wouldst thou suffer thy Passion under † Pontius Pilate, being a Roman President to Caesar of Rome?*

* Note well

Rev. 11. 8.

& 17. 5, 6.

C. To shew that the *Casarian*, and *Pontifician* politie of Rome *, should chiefly persecute my Church, and crucifie me in my members.

John 19. 16.

Luke 23. 24.

S. *But why Lord, wouldst thou be condemned?*

Rom. 8. 3.

C. That the Law being condemned in me, thou mightest not be condemned by it.

S. Bu

S. But why wast thou condemned, seeing nothing could be proved against thee?

Math. 27. 24.
John 19. 6.

C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord, wherefore wast thou led to suffer out of the City?

Math. 27. 33.
Heb. 13. 12.

C. That I might bring thee to rest in the heavenly City?

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the field, to carry thy Cross?

Luke 23. 26.
Math. 27. 32.

C. To shew the weakness whereunto the burden of thy sins brought me: and what must be every Christians case, which goeth out of the field of this world, toward the heavenly Jerusalem.

S. Lord, why wast thou unstripped of thy Garments?

John 19. 23.

C. That thou mightest see how I forsook all to redeem thee.

S. Lord, wherefore wouldest thou be lifted up upon a Cross?

Luke 23. 33.

C. That I might lift thee up with me to Heaven.

S. Lord, wherefore didst thou hang upon a cursed tree?

Ibid.

C. That I might satisfie for thy sin committed in eating the forbidden fruit of a tree.

Gen. 3. 7.

S. Lord, wherefore wouldest thou hang between two Thieves?

Luke 23. 33.

Psal. 22. 16.

Joh. 20. 25.

C. That thou my dear soul mightest have place in the midst of heavenly Angels.

S. Lord, wherefore were thy hands and feet nailed to the Cross.

C. To enlarge thy hands to do the works of righteousness: and to set thy feet at liberty, to walk in the ways of peace.

Matt. 27. 33.

Joh. 19. 24.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens skulls?

C. To assure thee, that my death is life unto the dead.

S. Lord, why did not the Soldiers divide thy seamless coat?

C. To shew that my Church is one without rent of schism.

Matt. 27. 34.

S. Lord, wherefore didst thou taste vinegar and gall?

C. That thou mightest eat the bread of Angels, and drink the water of life.

Joh. 19. 30.

S. Lord, why saidst thou upon the Cross, It is finished?

Rom. 10. 4.

2 Cor. 3. 13.

C. That thou mightest know, that by my death the Law was fulfilled, and thy redemption effected.

Mark 15. 34.

S. Lord, why didst thou cry out upon the Cross; My God, my God, why hast thou forsaken me?

C. Left thou being forsaken of God, shouldest have been driven to cry in the pains of Hell: Woo and alas for evermore.

S. Lord,

587
S. Lord, wherefore was there such a general darkness when thou didst suffer and cry out
of the Cross? Matth. 27.45.

C. That thou mightest see an Image of those hellish pains, which I suffered, to deliver thee from the endless pains of hell, and everlasting chains of darkness. 2 Pet. 2. 4. Jude v. 6.

S. Lord, why wouldst thou have thy arms nailed abroad?

C. That I might embrace thee more lovingly, my sweet Soul.

S. Lord, why did the Thief that never wrought good before, obtain Paradise upon his repentance? Luke 23.43.

C. That thou mightest see the power of my death, to forgive them that repent, that no sinner needs despair.

S. Lord, why did not the other Thief which hanged as near thee, obtain the like mercy? Luke 23.39.

C. Because I leave whom I will, to harden themselves in their lewdness, to destruction: that all should fear, and none presume. Rom 9. 18.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the Ghost? Matth. 27.50.

C. That it might appear that no man took my life from me, but that I laid it down of my self. John 10. 18.

Luke 23. 46.

S. Lord, wherefore didst thou commend thy soul into thy Fathers hands?

John 13. 1.

C. To teach thee what thou shouldest do, being to depart this life.

Matth. 27. 51.

S. Lord, wherefore did the veil of the Temple rent in twain at thy death?

Eph. 2. 14.

Heb. 10. 19, 20.

C. To shew, that the Levitical Law should be no longer a partition-wall between Jews and Gentiles: and that the way to heaven is now open to all believers.

Matth. 27. 51.

S. Lord, wherefore did the earth quake, and the Stones cleave at thy death?

C. For horreur to bear her Lord dying: and to upbraid the cruel hardness of sinners hearts.

Exod. 12. 46.

John 19. 33.

S. Lord, wherefore did not the Souldiers break thy legs, as they did the Thieves who hanged at thy right and left hand?

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had foretold that they should do, and I should suffer to save thee.

John 19. 34.

S. Lord, wherefore was thy side opened with a Spear?

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water?

C. To assure thee, that I was slain indeed, seeing my heart blood gushed out, and

and the * water which compassed my heart, flowed forth after it, which once spilt, man must needs dye.

• There is about mans heart a skin called Pericardium, con-

taining water, which cools and moistens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live. Columb. Agalou. l. 7. Horst. de nat. human. l. 1. exerc. 8. q. 5.

S. Lord, wherefore ran the blood first by it self, and the water afterwards by it self, out of thy blessed wound?

1 John 5. 6.

C. To assure thee of two things: First, that by my blood-shedding, Justification, and Sanctification were effected, to save thee. Secondly, that my Spirit by the conscionable use of the Water in Baptism, and blood in the Eucharist, will effect in thee righteousness and holiness, by which thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy death?

Matth. 27. 52.

C. To signifie that Death, by my death, had now received his deaths wound, and was overcome.

S. Lord, wherefore wouldest thou be buried?

Mat. 27. 60.

C. That thy sins might never rise up to judgment against thee.

S. Lord, wherefore wouldest thou be buried by two such honourable Senators, as Nicodemus and Joseph of Arimathea?

Mat. 27. 57.
Joh. 19. 39. 40.

C. That the *truth* of my death (the *cause* of thy life) might more evidently appear unto all.

Joh. 19. 31.

Mat. 27. 60.

S. Lord, *wherefore* wast thou buried in a new Sepulchre, wherein was never man laid before?

2 Kin. 13. 21.

Matth. 28. 6.

C. That it might appear that I, and not another arose; and that by mine own power, not by another's vertue; like him who revived at the touching of *Elisba's* bones.

Rom. 4. 25.

S. Lord, *wherefore* didst thou raise up thy body again?

Mat. 27. 52, 53

C. That thou maist be assured that thy sins are discharged, and that thou art justified.

Act. 17. 31.

S. Lord, *wherefore* did so many bodies of thy Saints (which slept) arise at thy Resurrection?

Psal. 116. 12.

C. To give an assurance, that all the Saints shall arise, by the vertue of my resurrection at the last day.

S. Lord, *what* shall I render unto thee for all these benefits?

Gal. 6. 17.

C. Love thy Creator, and become a new creature,

The

The Soul's Soliloquy, ravished in contemplation of the Passion of our Lord.

WHat hadst thou done O my sweet Saviour, and ever blessed Redeemer, that thou wast thus *betrayed* of Judas, sold of the Jews, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldest be thus openly arraigned, accused falsely, and unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the judgment seat of Pilate the Roman President? What was thine offence? or to whom didst thou ever wrong? that thou shouldest be thus pitifully scourged with whips, crowned with thorns, scoffed with flouts, reviled with words, buffeted with filts, and beaten with staves? O Lord, what didst thou deserve, to have thy blessed face *spit* upon and covered as it were with shame? To have thy Garments parted, thy hands and feet nailed to the Cross? To be lifted up upon the cursed Tree, to be crucified among Thieves, and made to taste Gall and Vinegar: and in thy deadly extremity, to endure such a Sea of Gods wrath, that made thee to cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy

Petr. 2. 22.

Matth. 27. 19.

thy innocent heart *pierced* with a cruel
 spear, and thy precious blood to be *spilt*
 before thy blessed *mothers* eyes? Sweet
 Saviour, how much wast thou *tormented*
 to endure all this, seeing I am so much
amazed but to think upon it! I enquire
 for thine offence, but I can find none in
 thee; no, not so much *as guile to have been*
found in thy mouth. Thine *Enemies* are
 challenged, and none of them dare rebuke
 thee of sin; thine *Accusers* (that are suborn-
 ed) agree not in their witness: the *Judge*
 that condemns thee, openly cleareth thine
Innocency: his *Wife* sends him word, that
 she was warned in a *Dream* that thou wast
 a just man; and therefore should take heed
 of doing injustice unto thee. The *Centu-
 rion* that executed thee, confesseth thee of
 a truth, *to be both a just man, and the very*
Son of God. The *Thief* that hanged with
 thee, justifieth thee: *that thou hast done ne-
 thing amiss*. What is the cause then, O
 Lord, of this thy cruel Ignominy, passion
 and death? I, O Lord, I am the cause of
 these thy sorrows: my *sins* wrought thy
shame, mine *iniquities* are the occasion of
 thy *injuries*. I have committed the fault,
 and thou art plagued for the offence: I am
 guilty, and thou art *arraigned*: I committed
 the *sin*, and thou sufferedst the *death*: I
 have done the *crime*, and thou hangedst on
 the *Cross*. O the deepness of Gods love!

O the wonderful disposition of heavenly grace! O the unmeasurable measure of divine mercy! The wicked transgresseth, and the just is punished: the guilty is let escape, and the innocent is arraigned: the Malefactor is acquitted, and the harmless condemned: What the evil man deserveth, the good man suffereth: the servant doth the fault, the master endures the strokes. What shall I say? Man sinneth, and God dyeth. O Son of God! Who can sufficiently express thy love? Or commend thy pity? Or extol thy praise? I was proud, and thou wert humbled; I was disobedient, and thou becamest obedient. I did eat the forbidden fruit, and thou didst hang on the cursed tree. I played the glutton, and thou didst fast. Evil Concupiscence drew me to eat the pleasant apple; and perfect charity led thee to drink of the bitter Cup. I assayed the sweetness of the fruit, and thou didst taste the bitterness of the gall. Foolish Eve smiled when I laughed: but blessed Mary wept, when thy heart bled and dyed. O my God, here I see thy goodness, and my badness; thy justice, and my injustice; the impiety of my flesh; and the piety of thy nature. And now, O blessed Lord, that thou hast endured all this for my sake? What shall I render unto thee for all thy benefits bestowed upon me, a sinful soul? Indeed Lord, I acknowledge, that

that I owe thee already for my *Creation*, more than I am able to pay; for I am in *that* respect bound, with all my powers and affections to *love* and to adore thee. If I owed *my self* unto thee, for giving me *my self* in my creation; what shall I now render unto thee, for giving *thy self* for me to so cruel a death, to procure my *Redemption*? Great was the benefit, that thou wouldst create me of *nothing*; but what tongue can sufficiently express the greatness of this grace, that thou didst redeem me with so dear a price, when I was *worse than nothing*? Surely, O Lord, if I cannot pay the thanks which I owe thee, (and who can pay thee, who bestowest thy *graces* without either respect of *merit*, or regard of *measure*?) it is the abundance of thy blessings that makes me such a *bankrupt*; that I am so far unable to pay the *principal*, that I cannot possibly pay so much as the *interest* of thy love.

But, O my Lord, thou knowest, that since the loss of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might, and my mind, as I should: Therefore as thou didst first cast thy love upon me, when I was a *Child of wrath*, and a lump of the lost and condemned World; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections; that
though

though I can never pay thee in that *measure* of love which thou hast deserved, yet I may endeavour to repay thee in such a *manner*, as thou vouchsafest to accept in *mercy*: that I may in *truth* of heart love my Neighbour for *thy sake*, and love thee above all, for *thine own sake*. Let nothing be *pleasant* unto me, but that which is *pleasing* unto thee. And sweet *Saviour*, suffer me never to be lost or cast away, whom thou hast bought so dearly with *thine own* most precious Blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my *redemption*: Without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me, O heavenly *Father*, who art the Father of Spirits, in the mediation of thy *Son*, to speak a few words in the *ears* of my Lord. If thou, O Father, despisest me for mine iniquities, as I have *deserved*; yet be merciful unto me for the *merits* of thy *Son*, who so much for me hath suffered. What if thou seest nothing in me but *misery*, which might move *anger* and *passion*? Yet behold the *merits* of thy *Son*, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of his Incarnation, and remit the *misery* of my trans-

transgression. And as oft as the wounds of thy Son appear in thy sight; O, let the woes of my sins be hid from thy presence. As oft as the redness of his blood glisters in thine eyes; O, let the guiltiness of my sins be blotted out of thy Book. The wantonness of my flesh provoked thee unto wrath; O, let the chastity of his flesh perswade thee unto mercy: that as my flesh seduced me to sin, to his flesh may reduce me unto thy favour. My disobedience hath deserved a great revenge, but his obedience merits a greater weight of mercy: for what can man deserve to suffer, which God, made man, cannot merit to have forgiven? When I consider the greatness of thy passion; then do I see the trueneſs of that saying: that Jesus Christ came into the world to save the chiefest sinners. Darest thou then, O Cain, say, that thy sins are greater than may be forgiven? Thou liest like a Murderer. The mercies of one Christ, are able to forgive a whole world of Cains, if they will believe and repent. The sins of all sinners are finite, the mercies of God are infinite: Therefore, O Father, for the bitter death and bloody passions sake, which thy Son Jesus Christ hath suffered for me, and I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved:

ed: and through his *merits*, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knock* for: Neither shall mine *importunity* cease to *call and knock*, with the man that would *borrow the loaves*, until thou arise and open unto me thy *Gates of Grace*. And if thou wilt not bestow on me the *loaves*, yet, O Lord, deny me not the *crumbs* of thy *mercy*, and those shall suffice thy *hann-gry* Hand-maid.

And seeing thou requirest nothing for all thy *benefits*, but that I love thee in the *truth* of my *inward heart*; (whereof a *new Creature* is the truest *outward testimony*) and that it is as easie for thee to *make* me a new Creature, as to *bid* me to be such: Create in me, O Christ, a *new heart*, and *renew* in me a *right spirit*: and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy, *new Creature*, in a *new life*, after a *new way*, with a *new tongue*, and *new manners*; with *new words*, and *new works*, to the glory of thy Name, and the winning of other sinful souls unto thy *Faith* by my devout example.

* Keep me for ever, O my Saviour, from the torments of *Hell*, and tyranny of the *Devil*. And when I am to depart this life; send thy Holy *Angels* to carry me, as they did the soul of *Lazarus*, into thy King.

Kingdom. Receive me then into that
 most joyful *Paradise*, which thou didst
 promise unto the penitent *Thief*: Which
 at his last gasp upon the Cross, so devout-
 ly begged thy mercy and admission into
 thy Kingdom. Grant this, O *Christ*, for
 thine own *names sakes*, to whom (as it is
 most due) I ascribe all glory and honour,
 praise and dominion, both now and for
 ever. *Amen.*

FINIS.

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